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Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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Garrison in Heaven—A Dream.

A LECTURE GIVEN BY WILLIAM DENTON IN PAINE HALL, BOSTON, SHORTLY AFTER GARRISON'S DEATH.

(Revised and corrected for the Religio-Philosophical Journal.)

There are few persons in the United States who have not heard of Freedom's champion, William Lloyd Garrison. The slaveholder heard of him and trembled with rage as he cursed him, while the negro waiter behind his chair secretly blessed him. Every orthodox minister in the land knew of him and nearly all of them banned him, for, said they, "he disturbs the church," while the politicians with loud oaths denounced him as a disturber of the State. Whatever distured humanity, Garrison wished to disturb, and whatever he believed would assist humanity he was ready to help. The God, the Bible and the Constitution that upheld slavery were idols to him, which it was the duty of a true man to dethrone, though all Christendom was on its knees before him. Claimed now by Christians as a true believer, because they think his life will add lustre to their waning cause, he had as little faith in the divinity of the Bible as Thomas Paine; yet the man probably never lived who was more thoroughly and practically religious, and compared with him Jesus the Jewish reformer was narrow and selfish.

Jesus was a Jew, and a Jew to him was a God's favorite, to be specially cared for. "Go not into the way of the Gentiles," is his command, when he sends out his disciples to preach. Even the Samaritans were apparently too heretical to be the objects of his bounty, and he says, "Into any city of the Samaritans enter ye not." Garrison's benevolence knew no boundaries; color and creed were alike unnoticed by him when he saw the man in bonds behind them. Jesus was continually anxious that people should believe on him. In substance this is the burden of his cry, "Heaven is his who believes on me and hell is for him who rejects me." Garrison seemed to lose all sense of himself in his zeal for the bondman. "Think what you please of me, but let the slave go free." This represents the spirit of his whole public life. Jesus found slavery in Judea, and as far as we can tell, never said a word directly in opposition to it; Garrison never felt free while a slave was bound and gave his life for their welfare. He was as much higher than Jesus, as the steeples are higher than the churches. New England to the slave had a better climate than Florida, because his home was in it, and Boston is sacred forever, because here he lived and worked. With his earthly career you are all familiar; it is of his career since he left the earth that I wish more particularly to treat.

I am a great dreamer; I cannot sleep even for a moment without dreaming; and although my dreams are generally composed of incongruous and unmeaning stuff, some of them are, I think worthy of notice; of this character is, I think, the one I am going to tell you. In my dream I stood by the bedside of the dying Garrison, and watched his spirit as it ebbed and flowed, like the pulsing tide, in its efforts to free itself from the no longer needed body, and saw the smile of satisfaction, alternating with a look of regret, as he felt the freedom of his new existence and saw the sorrow of the survivors.

Many were the objects of interest that detained him in Boston and near his dearest friends. He attended the funeral and heard the eloquent oration of Phillips; and, having learned to move with readiness at will, he visited the south and left his blessing in many a negro's hut. In Kansas he looked with interest upon the dusky southern emigrants, who, in pursuit of their full liberty as citizens, had braved the fury of the northern storms. I followed him to Hayti, to England, to Liberia, and then to Cuba, and saw his spirit rejoice as it beheld the promise of a free world.

At length his spirit, by superior attraction, was drawn up, up, till heaven in its transcendent beauty appeared; its mansions towering like lofty mountain peaks of inconceivable height, their crystal windows reflecting light as though they were setting suns. He seemed in no hurry to enter, but stood and admired the shining towers and glittering domes, the polished jasper wall, stretching away till it seemed but a line; the rainbow-hued foundations of precious stones, but most of all the magnificent gates, 264 feet high, and each made of a single pearl, that shone with all the colors and all the brightness of a gorgeous sunset sky.

At last I saw him apply for admission, where sat Peter with the key at his girdle. "What is thy name?" said Peter. "William Lloyd Garrison," said he, in a manly way. "I have heard of thee, but if thou hadst applied but yesterday, there would have been no admittance for thee," said Peter. "We have just received advices from the Methodist preacher's meeting in Boston and read the laudatory resolutions passed in thy honor and thou art admitted." And turning to an angel who stood near, he said, "Guide, show him the place and give him any information that he may desire." Not a word said Garrison; he seemed overpowered by a sense of the peculiarity of his situation, and was disposed, I thought, for a time to let matters take their own course. Accompanied by the guide he now moved through the gold-paved streets of the city of God. He looked up at the mansions, story above story, till as his eyes climbed up to the 1,500 mile heights, I could see they were strained by the effort, and he said, "How the people ever climb to those upper stories, I cannot imagine; it is as much as I can do to look up there."

"We have ready means for ascending," said the guide, "as you will see by and by."

On they went; part of the way along the banks of the River of Life, of whose water Garrison drank most heartily, and then he ate of the fruit of the Tree of Life, which grew on its banks, and this he seemed to relish. And I noticed that, as fast as the fruit was picked, new fruit made its appearance upon its branches. At times they walked as an ordinary man would walk; at other times, when they wished to move rapidly, impelled by will, they went with a velocity that could outspeed a tornado. Through magnificent streets and splendid avenues, across beautiful parks, past magnificent temples, meeting and passing on the way millions of persons, into whose faces Garrison looked with what I thought to be considerable anxiety. At last they came near the heart of the city, to the shore of the beautiful lake, which the guide called the sea of glass, that reflected light from its mirror-like bosom in a way that rendered it painful for an unaccustomed eye to behold. Here were vessels that seemed to be made of pearl, constantly going out across the sea and returning, without sails or any visible propelling power, but moving with very great velocity. They stepped into one, and in less than an hour they were on the farther side. Here Garrison found himself before the throne of God, though at a distance of several miles. It was some time before his eyes could become accustomed to the excessive light, for it was more brilliant than a hundred aggregated suns. Music, such as mortal ears have never heard, made the air delicious for the spirit to breathe. It overcame Garrison, so that he had to sit down for a while to recover his captive senses.

From where they sat no man could see with distinctness what was immediately around the throne, but Garrison was delighted to find that his eyes were telescopic and he could see very near to it four strange beasts, that no scientist might name. One of them was like a lion; another resembled a calf; the body of a third was as beastly as any, but he had the face of a man; and the fourth was like an eagle. They had each three pair of wings which they used as fans; and what was strangest of all they were full of eyes before and behind. With voices more shrill than the steam whistle of a locomotive, they cried out every few minutes in concert, "Holy, holy, holy Lord God Almighty, which was and is and is to come." Next to the beasts sat 24 elders, clothed in white, with crowns of gold upon their heads, and next to them were 144,000 men, whom the guide called virgin shakers, "for," said he, "they never defiled themselves with women."

Outside of that circle were "ten thousand times ten thousand" angels, all in white, who, when the beasts had ceased, sang and played upon golden harps and made music most melodious, that could be heard a hundred miles away.

Above the throne was a gorgeous rainbow, yet nothing could be seen to produce it, and at this Garrison wondered, but the guide remarked that it was but a trifle, and that he would see infinitely more wonderful things before he had gone the round of heaven. From the throne proceeded at times vivid flashes of lightning and heaven-shaking thunders, that made even the harps to tremble in the hands of the players, and then dense clouds of smoke, so that the throne looked for a while like a volcano. I heard Garrison ask the meaning of this, and he was told that this occurred when he that sat upon the throne was particularly angry, which was not indeed very seldom. "But does he sit upon the throne all the time?" inquired Garrison; "if he does, I think he may be excused for being at times out of humor." "Oh, no," was the reply. "Do you see those seven lamps before the throne?" "I do," said William. "Well, those are the seven spirits of God. Seven you know is a sacred number; God rested on the seventh day; you read in the Bible of the seven angels, seven seals, seven plagues, seven vials, and all these are emblematic of the seven spirits of God, who take turns in sitting upon the throne and representing him, each one occupying the throne for about four hours at a time. Otherwise not even a God could stand the continual music of the ascended saints and the prayers of the unascended saints forever rising."

"Well, William, what do you think of the place?" inquired the guide.

"It is very beautiful," said Garrison; "there is no denying that, and the music, too, is very fine, though I dislike those beastly noises, but I do not see a single familiar face, and the most of those that I do see are far from being interesting. We have met millions since we started, and I have peered into every countenance, but except a few Boston divines, who, excuse me, are I think little credit to the place, I have not seen a face that I ever saw before. These magnificent buildings and golden streets, and crowns and harps, may be all very well, but it will take something more than these to make heaven for me."

"Oh, you will make new acquaintances and be very much at home by and by," I heard the guide say; "here take this harp and join in the song of the redeemed."

"I would give a thousand harps for the sight of a friendly face," said Garrison; and I marked the disconsolate look that clouded his noble face.

"What friends had you?" asked the guide.

"Well, George Thompson, who left us a little while ago. Where is he?"

"I think I know who you mean," was the reply. "He was a Spiritualist, was he not?"

"He was," answered Garrison.

"I know him," the guide continued, "once a true believer, but he became a pestilent heretic, a companion of infidels, and this is no place for such as he."

"Where is he, then?" inquired Garrison.

"There are but two places for departed spirits," was the answer; "he believed not in the Lord Jesus as a divine savior, and he has gone with those that believe and love a lie, and where the fire is never quenched."

"George Thompson in hell?" exclaimed Garrison; "then I am certainly in the wrong place." Sadder than ever grew his face, and he said, "I wish you would show me where Theodore Parker's mansion is."

"Theodore Parker has no mansion here," said the guide. "I remember his name well; we had prayers from the saints of Boston that came up like a cloud, for God to stop his mouth, put a hook in his jaws and cut short his career, and as soon as he appeared, which was not long, we hurried him off."

"Where, tell me where," Garrison excitedly said.

"To hell, of course," replied the guide.

When Garrison heard this his patience was exhausted, and he said, "I wish then you would hurry me there too, for I would rather be in hell with Parker, than in heaven with any of the company I have seen yet."

"Hush!" hush," said the guide, "you will feel very differently after awhile. I had some such feelings, when I first came to this place and found that my wife and more than half my children were in hell, but I have become perfectly reconciled to it; it is the natural effect of the climate of this place."

"God forbid that I should ever become reconciled to any such thing;" and as Garrison said this, he knit his brows, and I could see a stern resolve springing up in his benevolent soul. Then, turning to the guide, he said, "I wish I could have a talk with my old friend, Henry C. Wright, who was a hero in the anti-slavery cause, when Christian ministers were cowards almost to a man; he must be here."

"There is no Henry C. Wright in this place," the guide replied. "Henry C. Wright was an infidel; he once wrote a pamphlet against the Bible; he was a despiser of the blood of the everlasting covenant, a wicked reviler of Jehovah, and his portion is with the unbelievers."

"Henry C. Wright and Parker and Thompson, all in hell" cried Garrison; "let me go there, too. I can never be happy in this place, while they are in misery; that is impossible."

I then saw, for, in my dreams I could read his thoughts, that he was thinking who there could be in heaven that he would care to see; and his mind at last rested upon Washington. I had no great affection for him when on earth, he said to himself, but it seems to me now, that a sight of his calm face and a few words exchanged with him would really do me good. "Tell me where Washington is," he said.

"We have several persons of that name here," was the answer. "Which of them is it about whom you inquire?"

"George Washington, the first president of the United States," was Garrison's reply; "heaven would hardly be heaven to Americans, if he was absent."

"We recognize no earthly boundaries here," the guide said, "and we have no special sympathies with republics. George Washington has gone where the rebels go. [Garrison shuddered.] Do you not know that 'the powers that be are ordained of God, and he that resisteth the power resisteth the ordinance of God and they that resist receive to themselves damnation.' Washington resisted that power and he has his reward. We have had one rebellion in heaven and we do not want another. Besides that, Washington was at heart as great an unbeliever as Voltaire. His craft availed him on the earth, but here it is powerless."

"I suppose, then," said Garrison, "that Jefferson, Adams, Franklin and Thomas Paine, those grand revolutionary heroes, are all there with Washington too."

"Certainly," and the guide smiled as he said it. "What would be the use of hell, if such men as these were not put there? They were all infidels, openly or at heart, and trampled upon God's divine word and now they reap as they sowed. If you would like to see those men you have been talking about, I can show them to you." And he took him to one side of the city, where there was a magnificent silver stairway, extending to the top of the city wall. The wall was about a quarter of a mile broad, and on the outer edge was a sort of balcony from which could be obtained a magnificent prospect of hell. Here many of the saints were walking and enjoying the view. "Whenever any one becomes at all dissatisfied with our place," said the guide, "we bring him up here and give him a sight of the other place, which is generally all that is needed to make him perfectly content."

By this time they had arrived at the very brink, and Garrison with protruding eyes was staring into the infernal pit. It was a sight to chill the soul. It appeared like an immense volcanic crater, over whose boiling surface hovered blue flames, and smoke ascended continually. To an earthly eye, no being the size of a man could be discerned, but angel eyes could see the forms of the lost as they sank and rose in what appeared like a boiling caldron and the wail of the damned louder than the roar of a tornado, made even the wall of heaven to tremble to its foundation.

"Look closely" said the guide, "and you will see some of the men of whom you have been inquiring," and in my dream it seemed as if my sight and hearing were keen as an angel's and I could discern Thompson, Parker and Wright, Jefferson Paine and Franklin, as with imploring faces they looked up from that fiery sea of agony, and I heard the words, "How long, oh, Lord, how long." Then arose a sound hollow and penetrating, that echoed from the caverns of the damned, and it said; "Forever and forever; my eternal wrath is the fuel and the fire can never be quenched." Louder rose the wail of the lost so that it made even the guide shudder, and he wished to go; but Garrison stood as if rooted to the spot; with staring eyes looking into the den of woe; and to my horror, as I looked also, I saw Agassiz and Humboldt; there was no mistaking their well-marked countenances. Garrison did not seem to know Humboldt, but with Agassiz he was well acquainted. "Good God," said he to the guide, "what has Agassiz done, that he should be here? Heaven cannot afford to lose such a man as he."

"He is not here so much on account of what he has done," the guide replied, "as on account of what he has left undone. Such men as Agassiz are too proud of their scientific attainments to humble themselves and become as beggars at the foot of the cross. Agassiz not only failed to accept of the only terms by which a sinner can be saved but he also denied the existence of Adam; and he who does that, denies the necessity of a savior and turns his back upon the only friend a man can have between earth and hell. Science is next to Satan, the deadly foe of heaven, and where that flourishes revivals languish and scoffers abound."

As they stood talking, lo! I saw that some one in hell had recognized Garrison's face, and quickly the news was conveyed from one to another, till the sunshine of hope rolled back the clouds of darkness from the face of the infernal pit, and I heard the lost souls say to one another, "If Garrison is in heaven there is hope for us yet."

"Is there no way," said Garrison, as they retraced their steps, "by which these poor souls can be saved? I would willingly give myself to save them."

"Such feelings as yours are not uncommon in some when they first come here, before they have become thoroughly imbued with a heavenly spirit," I heard the guide say, "No! there is no Savior for the lost; hell's night is followed by no day, and its sky knows no star; he against whom heaven's gates are closed, they are closed against for ever."

Garrison was silent for some time, but at last he said, "Tell me who is in heaven; perhaps I may be able to find some old acquaintance yet."

"Well, said the guide, Abram is here."

"I am glad to hear you say that," said Garrison, and his face was lit with joy for the first time since he had entered heaven. "I am glad to hear that, for of all the presidents of the United States, the one I should like best to see is Abram Lincoln."

"Abram Lincoln, said the guide, "that is not the man at all; there is no Abram Lincoln here. I mean the father of the faithful and the friend of God."

"What!" exclaimed Garrison, "you don't mean that slave-holding and slave-breeding old sinner, who turned his wife Hagar into the wilderness to perish?"

"Certainly, but that is not a proper way to speak of the ancient patriarch."

"But Abram Lincoln was an infinitely better man than he."

"I dare say," was the guide's answer, "but admission to heaven depends upon fitness, not upon goodness. He that believeth is saved, not he that doeth. You may remember a beautiful couplet that the saints below sometimes sing—

'All the fitness he requireth
Is to feel your need of him,

And another—

'Lay your deadly doing down,
Down at Jesus's feet.'

There are persons here, whose relationship the devil would blush to acknowledge, but who by faith in Jesus at the last hour, nay the last moment, have been dipped in the blood-cleansing fountain and obtained an entrance through the pearly gates. Isaac and Jacob are here, Moses and Samson, Samuel and David, Solomon and Jehu, Constantine the Great, and Henry the Eighth, Calvin who murdered Servetus, Bloody Mary who burnt the Protestants, and equally Bloody Elizabeth who burnt the Catholics. They were admitted not because their lives were patterns of perfection, but because they exercised saving faith in a redeemer to come or one who had come and prepared mansions for all who should trust in him to the utmost."

"If those only come to heaven, said Garrison, "who have saving faith in Jesus, your company must be very small, compared with the mass of mankind. Are these all that are allowed to enter heaven?"

"Certainly not, replied the guide; "you forget, all the babies come to heaven."

"Oh! the babies," said Garrison. "I had not thought of them." "Yes, all the babies are in heaven; they never sinned away their day of grace; they never chose the broad road to ruin and Jesus washed away the original sin, which they had contracted from Adam, their federal head. Thanks be to God, in his unspeakable mercy, all babies, even the children of heretics and the worst of sinners are admitted to heaven."

But Garrison did not seem to join in this thanksgiving; he was in deep thought. "But where are their mothers?" said he.

"Well, some of them are here, perhaps two or three out of ten."

"Where are the rest," inquired Garrison?

"To tell you the truth," was the answer, "they are in that pit, we were looking at a while ago."

"Poor babies," I heard Garrison say; "I pity them from my soul."

"Oh, well," said the guide, "our God takes care of the little ones."

"Yes," said Garrison, "but God is a he and only a father; no one can care for a little one like its mother. But you certainly have more in heaven than those; I see many grown persons with very childish ways, but they are not babies."

"Oh, I know who you mean," said the guide; "those are the imbeciles, idiots and persons generally of weak intellect. They never had intelligence enough to reject the Savior or deny the Lord that bought them, and hence they are all here, of every nation and of all time, and you may therefore well imagine that idiots constitute a large proportion of our population."

"It looks like that," said Garrison. "Now I think of it, you must have some murderers," he added. "I have seen several persons that look to me as if they must have been very vicious characters on earth."

"That is true," the guide replied; "we have a large proportion of murderers; in fact, nearly all the men and women that have been hung for murder in Christian lands. You know when men are condemned to die and all hope of earthly aid is gone, they naturally turn to the friend of sinners, who can wash the vilest clean. They receive an application to their souls of the blood of him who was hung for them, and thus when the rope is placed around their necks and the platforms fall, they swing into the arms of the savior, who has said that whosoever cometh to him, he will in no wise cast out."

"Yes," said Garrison, "I have heard of being 'jerked to Jesus,' but I never expected to see so many of those who had gone through the operation. It seems to me, after all, that you have very few here except those who are not worth damning."

I thought the guide would certainly resent this, but he bit his lip and blandly replied, "It must be confessed that intellectual men, in the pride of their mental attainments, generally discard the simple plan of salvation, which is accepted readily by babes in knowledge and those from whom all earthly hope has fled."

By this time they had arrived within a few miles of the throne, and, I saw in my dream, that the guide conducted him through the innumerable company, past the hundred and forty-four thousand, the elders and the beasts, first providing him with a shade for his eyes, so that he could bear the dazzling glory that raged from the throne. Back of the throne was a large tube, with a trumpet-shaped mouth, immediately beneath the ear of Jehovah. "You will find something there that will interest you," shouted the guide, as he pointed to it, and indicated that we should stand nearer to the mouth of the tube. At first it was like listening to the howl of a tornado. "What can that be?" asked Garrison; "it is a greater noise than all the performers make and the beasts added."

"That," replied the guide, "is the prayer-tube, by which all the prayers of the world are conducted to heaven, from the scream of a new-born babe in Christ, to the roar of a hoary revivalist."

I could see that Garrison was most in-

Continued on Eighth Page.

Prof. Payton Spence's Report of a Remarkable Seance with Mrs. R. C. Simpson.

To the Editor of the Religio-Philosophical Journal:

I have just received a copy of the *Banner of Light* of March 19th, containing the report of my seance with Mrs. Simpson. I regret very much to find that the editor has, without consulting me, taken the liberty of omitting two very important paragraphs of my report. I herewith send you the article as published and also the omitted paragraphs. I think you will agree with me that they are important, and that the remarks contained in them are perfectly legitimate. I myself feel fully justified in making them by an experience of twenty-five or thirty years in the investigation of mediumship.

As an act of justice to Mrs. Simpson, will you please publish the article *entire*, as full justice to her mediumship and to herself personally requires that she should have the benefit of the whole article, particularly as the omitted portions are somewhat personal and complimentary to herself as well as to her mediumship.

PAYTON SPENCE.

New York City.

(The portions suppressed by our cotemporary we print in italics.—Ed. Journal.)

To the Editor of the Banner of Light:

The following manifestations are of greater value to myself and to science than all else that I have witnessed in the twenty five or thirty years during which I have been investigating the phenomena of mediumship. Although it is very true that more startling experiments have been reported by reliable scientific observers, yet none that I have read of were performed under conditions that were more simple and more free from the possibility of fraud, collusion or deception of any kind.

The manifestations to which I refer occurred in the presence of that estimable lady whose indomitable courage and remarkable mediumship so signally triumphed over the scurrilous St. Louis editor some time since. I mean, of course, Mrs. R. C. Simpson, of Chicago. Mrs. Simpson, in order to escape temporarily from the heavy drafts that the constant exercise of her mediumship was making upon her delicate and enfeebled constitution, and to recruit her shattered health, recently made a tour to the East as far as Boston, stopping on her return trip at New York, where I had the pleasure of forming her acquaintance, and where I was favored with the opportunity of making the experiments with her mediumship which I am about to narrate.

Before describing the special conditions under which my experiments and observations were made, I think it proper to say, in general terms, that everything connected with the seance which I had with Mrs. Simpson, had about it an air of open frankness and honesty that courted the light; and there was, moreover, an entire absence of the manners, movements, maneuvers and paraphernalia of pretended or imperfect mediumship. There was no darkness, no foolish, meaningless "conditions," no suspicious movements or manipulations, no side shows, no uncalled-for talk or attitudes, nor any of those customary doings or "tricks of the trade" which are constantly resorted to by impostors and often by semi-mediums either for the purpose of gaining time or making an opportunity for an imposition, by diverting the attention of the observer from the phenomenon which he is watching or which he is expecting and upon which his whole attention should be concentrated.

Mrs. Simpson, during her brief stay in New York, was entertained by her old friends, formerly of New Orleans, Dr. Rivers and his wife. The séance which I shall describe was held at their residence, No 234 East 27th street, on the 25th of Feb. At the appointed time for the séance Mrs. Simpson showed me into a small room on the south side of the house. As it was between 12 and 1 o'clock we had the full benefit of the glaring noonday light pouring into the room through a large window that faced the sun. Mrs. Simpson and myself were the only persons in the room. At her request I began my investigations by removing first the slates and pencils from the table, then taking off the table cover, I shook and examined it thoroughly, but found nothing. I next examined the table itself, which I found to be merely a single pine board about three feet long, fifteen or eighteen inches wide, and an inch or an inch and a quarter thick. Through each corner an auger hole had been bored, and for table legs there were inserted into these auger holes smooth round sticks that looked like broom-handles.

Nothing could be simpler than the above described table; nevertheless, when I related to a friend one of the phenomena which I shall presently describe, it was at once suspected that there must have been some secret cavity or drawer somewhere in that board, opening with a string or otherwise on its under surface. As such a suspicion is the only avenue of escape for those who may say that the phenomenon was a trick, and as that suspicion might arise in the minds of many of my readers, had I done no more to put their minds at rest upon that point, I will here say that two days after the séance herein described I called on Mrs. Simpson and informed her that I wished to examine that table again, although I was sure that I had examined it thoroughly in the first instance. She at once requested me to go alone up to the séance room and make all the examination of the table that I desired. I did so and after the most careful and deliberate examination of it the second time, I found it to be just what I have already described it to be, namely, a single plain board with four broom stick legs.

I shall describe only three of the manifestations that I witnessed, each one of the three being of a different type from the other two.

1st. Mrs. Simpson is seated near one of the long sides of the table just described, and myself near the opposite side. I sit with the front of my body toward the table, and my feet and limbs partly under it. Mrs. Simpson sits with her right side toward the table, her feet at all times eighteen or twenty inches from the table, and, of course, no part of her limbs or person under it. She hands me two slates, the frames of which are bound all around with cloth, just as you often find them in the shops for sale. I examine their surfaces, and find neither scratch nor mark on them. She hands me a threaded needle, and, at her request, I put a small fragment of a slate-pencil on one of the slates, and laying the other slate over it, I sew the two slates together, taking stitches through the cloth bindings of each of the four sides. The table is covered with the table cover, which hangs nearly to the floor on my side, and one-third of the distance to the floor on Mrs. Simpson's side. I lay the two slates, thus sewed together with the pencil between them, upon the palm of her hand. She raises the table cover with her left hand, and carries her right hand, with the slates on it, under the table, and pressing the slates up against the under surface of the table, draws the table cover down, and replaces her left hand in her lap away from the table. She requests me to pronounce any name I choose. I pronounce aloud the name, "Geo. M. B. Martin." Immediately she says, "The name is too long;" but in a few seconds she corrects herself, and says, "it is written," and raising the table cover with her left hand, she withdraws from under the table her right hand, with the slate on it, and passes them to me. Upon examination I find the stitches all intact, and clipping them, I open the slates, and find upon the upper surface of the lower one the two capital letters, "G. M.," each one about three-quarters of an inch long—the initials of the first given name and the surname which I had pronounced.

2d. In the next experiment, Mrs. Simpson places upon the table before me a good sized glass goblet with water in it about an inch deep. At her request I examine carefully the sleeves of her dress, and find nothing there but her arms and the sleeves. I request the privilege of binding her sleeves around at the wrists with cords, so that, if there is anything hidden in the sleeves, it cannot be taken out during the experiment. At her suggestion, however, I do what is better. I bind tightly around her right wrist (covering the wrist and the sleeve), a handkerchief, which I then sew securely to the sleeve. As the left hand and arm are not to be used in this experiment, I am satisfied to leave them unbound, especially after having assured myself that the sleeve of that arm contains nothing. At Mrs. Simpson's request, I now go over to her side of the table, and getting between her feet and the table (she sitting as before, with her right side to the table), stoop so that my eyes are on a level with the table and within eight or ten inches of its edge. In this position I remain until the experiment is concluded, first examining with both my eyes and my hands the entire under surface of the table and finding nothing there. I now set the goblet on the middle of one of the slates, and place the slate upon the palm of Mrs. Simpson's right hand. I raise the table cover, and she slowly moves her right hand, carrying the slate, with the goblet on it, toward the edge of the table. I follow the goblet in its whole course. With my eyes within eight or ten inches of it, I see it slowly pass under the edge of the table with nothing in it but the inch of water just described. I see it pressed up against the under side of the table, and still there is nothing in it but the water. While thus realizing that I see the goblet with nothing in it, I pull down the table cover, and the hand, slate and goblet are out of sight. I remain in my stooping position with my eyes in the direction of the goblet. In a few seconds, Mrs. Simpson tells me to raise the table cover, and the moment the goblet comes into view, I see what, on fuller examination, proves to be a perfectly fresh, full-blown carnation pink, with a small bud on the same stem, standing with the stem downwards in the goblet. I took the flower home with me, and still have it in my possession.

3d. I now return to my own side of the table, and am next shown the clean surface of a slate which lies upon it. Mrs. Simpson puts a very small piece of slate pencil in the middle of the slate, and requested me to examine it so as to be able to recognize it if I should see it again. She sets the goblet with the water in it on the slate over the pencil, and placing the slate upon the palm of her right hand, raises the table cover with her left hand and carries the right hand with the slate and goblet on it under the table, then dropping the table cover, she moves her left hand back to her lap, where it remains during the experiment. I now ask a question orally about a gentleman whose name I did not mention. In a few seconds her left hand raises the table cover, and her right hand is brought out with slate and goblet upon it. I lift the goblet, and find on that part of the slate on which it had stood the initials of the gentleman's name and a pertinent answer to my question. Looking into the goblet, I see at the bottom of the water a bit of slate pencil, which upon examination proves to be the same piece that had been put under the goblet at the beginning of the experiment. As I had neglected at the beginning of this experiment to notice whether there was or was not a pencil in the goblet before it was passed under the table, Mrs. Simpson very obligingly consented to a repetition of the experiment. The result was precisely the same as in the first instance, and I can now say that there was no pencil in the goblet when it was passed under the table, and that the pencil was in the goblet and not under it when it was withdrawn from under the table.

It is very evident, from the above description of my seance with Mrs. Simpson, that it is possible for a medium to be placed under the most rigid tests without being in the least humiliated, and without the slightest diminution of the variety or impairment of the distinctness of the manifestations. If all genuine mediums were, in the same way, to submit their manifestations to the requirements of exact and reliable experiment, the day of fraudulent mediums would soon be numbered.

PAYTON SPENCE.

138 E. 16th street, New York.

SOCIAL SCIENCE PAPERS.

By Rev. Wm. Tucker, D. D.

THE NATURE OF MAN.

Man Exists. He is an entity. His existence is a fact. This has never been questioned. As he is known to sense and consciousness, to others and to himself he manifests material and mental phenomena. Matter, life and mind are united and blended as the essential elements of his being. The question in social science is not how or when man came—whether by direct creation or by gradual evolution—whether he was made or "growed." Sociology does not investigate the cause, the mode or the time of man's origin. These questions belong to philosophy and theology, and not to sociology. This science is concerned with man's nature, wants, necessities, relations, surroundings, duties, possibilities and material, social, moral, educational, domestic, business and political interests. It touches agriculture, commerce, mechanics, manufactures, law, legislation, culture, jurisprudence, taxation and politics. These are all human creations; the results of human intelligence, will, effort, enterprise and work. Man is a creature, but he is also a creator. God made him, but he also makes himself.

The world in which we live is not the same world God made millions of years since. It is a new world, a new heaven and new earth—a new creation. Much of the present world is the creation of man. The evidences of his genius, forming mind, creating will, producing energy, directing reason and controlling mind, are to be seen everywhere and in all direction. Language, literature, law, government, science and art are all the results of man's creative power. The family, home, schools, university, marriage, State and Church are creations of man. The city, village, canal, railroad, steamship, printing press, telescope, microscope, engine, locomotive, factory, sewing machines, electric telegraph and mariner's compass, have all been created by men. They were not in the universe when God finished it and placed man upon this planet. They have all come into being since, and as the result of the exercise of man's creative energy. There has in all this doubtless been evolution, but evolution is a mode and not a cause. As a movement it is modal and not causal. A method does not explain anything, but can only be explained itself by assuming a cause that works in that way.

The cause of this great movement in the social evolution of language, science, art, law, government and civilization, as forms of development, is man himself. Their existence shows his creative power and reveals his constructive ability. In this work liberty and law, matter and mind, the material and spiritual, man and nature, are all in harmony. Matter conditions, but does not cause the activities of mind; law conditions, but does not cause the operations of will; nature conditions, but does not cause the progress of man. Spiritual man works under material conditions; free man works under necessary conditions, and supernatural man makes progress under natural conditions. The creative power of man which makes him a producer, demands as a condition of its exercise in productive industry, the thorough understanding of the laws, forces and elemental principles of nature. These are necessary to every form of creative activity by which wealth is produced and capital accumulated. But before we can use natural material, employ natural forces, and subsidize natural energies and elements in creative and productive labors, we must understand them, and comprehend their use and application. It is at this point that the other natural sciences come to the aid of man in the creation of social science. Astronomy, geology, physics, chemistry, botany, mineralogy and physiology, all furnish man certain data without which a social science would be impossible. In this grand science of sciences all the rays of light are blended and all the lines of discovery and invention meet.

Camden, Ohio.

Dr. G. Bloede's Vindication of D. F. Strauss. Spontaneous Generation.

BY WM. EMMETTE COLEMAN.

The thanks of all lovers of truth are due Dr. G. Bloede for his timely vindication of the memory of the illustrious David Friedrich Strauss from the aspersions cast upon it in certain fictitious communications from "Buddha," published by Baroness Adelma Von Vay. This lady is a strong Christian, and also a devoted re-incarnationist; and she mistakes certain subjective impressions of her own personality for genuine communications from spirits, Buddha (Shahya-Muni) being the immortal upon whom the bulk of her "messages" are fathered. It is an evident fact that these messages emanate from the mind of the Baroness, are a reflex of her own thoughts and ideas. She is an ardent Christian, and like many other sentimentalists of that school of thought, entertained a pious horror of Strauss, akin to that felt in America by Christians towards Thomas Paine. So she relegates this great savan, and honest, earnest, philanthropic soul, to an imaginary hell reserved for such brave free thinkers. Her knowledge of the true character of Strauss's writings is evidently limited, for these "communications" make him and "Buddha" both speak falsely concerning his criticisms on the life of Jesus. Strauss never reviled or abused Jesus, but always spoke of his character in great admiration, regarding him even more favorably than in my opinion he deserved; that is he idealized and spiritualized the nature of the Nazarene more than I can find warrant in history.

Dr. Strauss was one of the world's benefactors. His "*Leben Jesu*" struck the key note of historico-critical Christological research, and to this day remains the best work upon the life of Jesus yet published. His forerunners in the field of rational biblical research—Paulus, Schleiermacher, Eichhorn, G. L. Bauer, Gabler, Bretschneider, De Wette—had all failed to solve the problems underlying the miraculous and unhistorical elements of the New Testament; it remained for the keen insight and penetration of Strauss, by his mythical exegesis and searching analysis of the gospel records, to place before the public the facts of Jesus's life, so far as they can now be gathered. Following hard upon, the Tuebingen school of biblical criticism has taken up the work, continuing to the present, under the leadership of the lamented Ferdinand Christian Baur, the Tuebingen school, including such masters in biblical science as Zeller, Schwegler, Hilgenfeld, Volkmar and Keestlin, has left a deep impress on the public mind in Germany and throughout the world. The Dutch school of theologians, headed by Dr. Abram Kuenen, the ablest theologian of the age, so far as Mosaism and Judaism are concerned, has followed in the same track, and has probably done more to popularize the results of the latest scientific criticism of the Bible and its religion than all others. What Strauss and Baur did for the New Testament, Kuenen did for the Old. Following in the same line of thought as his co-workers, Graf, Zunz, Noeldeke, Knobel, etc., his clear insight and comprehensive judgment pierced the mystery so long enshrouding the character and composition of the Pentateuch and the various stages of the religious consciousness among the Hebrews. His grand work, "The Religion of Israel," is as a new revelation in the world of theological thought; and glad was I to see its general conclusions presented to the English-speaking people in "The Bible for Learners," Knappert's "Religion of Israel, Chadwick's "Bible of To-Day," and N. M. Mann's "Rational Views of the Bible."

Spiritualism teaches that our status in the Spirit-world depends upon our moral and intellectual character. Dr. Strauss was preeminent in both morals and intellect; hence at death he found himself in that high circle of spirit-life corresponding to his exalted mentality. He was conscientious in his atheistic and materialistic views, voiced in his latest work, "The Old Faith and the New," and a simple intellectual error on philosophic points in no sense imputes guilt to an otherwise pure soul. Bogus "communications" locating Strauss in darkness or pain in spirit-life only disgust rational Spiritualists, and strengthen non-believers more firmly in their unbelief.

SPONTANEOUS GENERATION.

The question of spontaneous generation having been touched upon of late in the Journal, I am moved to submit some remarks upon this great unsolved problem in natural science. It has long struck me, that nearly all the writers upon this subject more or less confounded two quite different things—(1) the alleged spontaneous production, at the present day, of living organisms from highly organized living matter, and (2) the spontaneous generation of the original germs of life on this planet from inorganic matter at the termination of the Azoic period millions of years ago. It is confidently proclaimed by the opponents of spontaneous generation, that, because no conclusive proof is adduced, of the spontaneous origination, under man's observation, of living forms in this age, therefore the theory of spontaneous generation *per se* breaks down; which by no means follows. Really and truly, but little analogy obtains between the two points involved; yet, seemingly, this radical distinction—as I conceive it—is almost always lost sight of. Note the two propositions.

(1) According to the general theory of evolution, the first forms of life on earth must have been produced from inorganic matter, whether said evolution was due to the inherent properties of matter alone, or to potentialized spiritual activities resident in the atoms producing the forms or acting upon them *ab extra*—from without.

(2) In all cases of alleged spontaneous generation at the present day, the forms said to have been produced without the aid of pre-existent germs, are brought into being through the agency of highly organized vegetable or animal matter, in infusion, decomposition, etc.

In one case the forms are evolved from matter purely mineral, and which has never passed through the crucible of animal or vegetable life; in the other, the evolution of life is said to take place from vitalized matter—matter which has undoubtedly been the vehicle of organic life over and over again for millions of years.

Note also the character of the forms developed by the two processes. The simplest form of life known to man, or even conceivable by him, is that of the moner (*moneron*), an undifferentiated speck of protoplasm devoid of parts or organs, homogeneous in its structure! Something of this kind must have been the first form of vegetal and animal life on earth, from which all other forms were subsequently evolved. This was the character of the forms "spontaneously generated" in the beginning of the Archæan period; but such is not the nature of the forms claimed to have been spontaneously produced, in infusions of hay, turnips, beef, etc., by Bastian, Panchet, Pennetico, Cantoni, Wyman and others. Compared with the lowly, undifferentiated moner, the fungus spores, torulæ bacilla, vibriones, microzoa, and other infusoria which these gentlemen claim as products of spontaneous generation, are quite complex organizations. This fact militates strongly against my acceptance of their origination without germ; moreover, we know that similar organisms are certainly produced from living germs, or by the ordinary laws of reproduction common to such lowly forms, usually by fission; and it looks to me unscientific to suppose that the same or similar forms can also be produced spontaneously from non-germinal matter. The law of evolution requires that all forms of life except the very lowest, should be products, not of spontaneous generation, but of preceding forms of life, through growth and differentiation. Higher forms being evolved from lower, by natural descent, it is a violation of the fundamental principle of evolution, that such an organism as a bacterion, vibrio, or torula should be spontaneously generated.

There are several grades of organization, as regards complexity of structure, between the moner and the bacterium, each of which, according to the general principle of evolution must have been originally derived from its next lower neighbor in organic complexity. If, as claimed, bacteria and vibriones are now being spontaneously generated, it follows that the forms intermediate between them and the moner, must also be ushered into being in like manner. This being true, we would have a series of forms being spontaneously produced continually, the same forms being also produced from living germs, or by fission or by partition. Besides, after the evolution of the forms said to be now spontaneously produced, the ordinary laws of reproduction would with them necessarily come into play, and they would reproduce their kind orderly and naturally. This involves the fact of the coming into being of all this series of forms, from the moner up to the bacterium, by two different modes simultaneously; and not only must this be going on now, but it must have been in progress ever since the first institution of these forms, probably hundreds of millions of years ago. The incongruity of this is apparent, and, I think, in contravention of nature's known laws. I am therefore convinced, with Huxley, Spencer, Tyndall, and others, that no case of spontaneous generation has ever been witnessed by man—that the conclusions of Bastian, Panchet, and other defenders of the theory of present-day non-germinal generation, are erroneous, not to say unscientific.

Nature works by unvarying laws; like circumstances ever produce like results, and unlike circumstances unlike results. It is impossible to reproduce or duplicate the exact circumstances attending the *debut* of life on our earth. The conditions of the crust, the land and water surface, the atmosphere, the temperature, etc., were widely different from those now obtaining. If our globe could be remanded back to the previous condition in which it was when the first monera were evolved, then spontaneous generation might again ensue; otherwise, in my opinion, it is doubtful if any such result can be effected. Spontaneous generation, as I perceive it, has occurred but once in the history of our planet, and never can again occur. Therefore, I think, science will never be able to produce, or witness the production of, living forms derived from matter devoid of living germs; but if, on the other hand, such spontaneous evolution should ever be observed, the forms produced, in my opinion, will not be bacteria or other differentiated infusoria, but monera or other organisms akin thereto. If I am mistaken, and spontaneous generation does prevail at present, then, to my mind, the forms evolved must be monera, not those of higher organization claimed by Bastian and others to have been generated without germs.

The failure of science to prove the existence of spontaneous generation at the present day, millions of years after the primal evolution of the monera, and under, conditions of existence so widely differing from those obtaining in the primeval world, does not, in any manner, invalidate the actuality of the original non germinal evolution in primitive times. Failure to prove one thing (and that a proposition I think incapable of proof), the reality of present-day spontaneous generation, does not weaken the scientific evidence for quite a different thing, the original primitive evolution of organic forms from inorganic matter. Forms being once instituted, according to the laws of evolution, no necessity exists for further instances of non germinal generation; hence, at the present time no reason exists for the exercise in nature of the law of spontaneous production of animal and vegetable life. Prior, however, to the existence of organic life in the planet, it was absolutely necessary that such should obtain, in order that life might be instituted; having fulfilled its mission in this respect, its subsequent exercise was useless.

The term "spontaneous generation" is used herein, let it be remembered, only as covering the material side of the problem, not as denying the operant function of spiritual potencies vitalizing the material elements originating the first forms of life on earth. The materialistic school claim that certain molecules of oxygen, hydrogen, carbon and nitrogen united to form the protoplasmic or bioplasmic matter constituting the substance of the original moneron or monad, this being brought about through mechanical laws, blindly and unintelligently; non-living matter by some means being spontaneously transformed into living matter independent of all non-material or spiritual action. This, in common with all Spiritualists and Theists, I regard as an incomplete and erroneous view of the matter. Intelligent spiritual action we regard as an important factor in the evolution of the first protoplasmic substances; spiritual potencies and forces, and spiritual essences co-operated with the material elements and forces in the work of spontaneous generation (so-called.)

Unintelligent dead matter (as it may be appropriately called) could never, we think, be transformed into intelligent living forms, except through the co-operation and impact of other living, intelligent substance. It is as impossible to bridge the chasm between life and not life, as that between the molecular motion of the brain stuff and the facts of human consciousness. Life and thought are the two impassable barriers ever impeding the onward sweep of strictly atheistic materialism. The evolution of life from the non living, and of mind from unintelligent matter, are unthinkable, utterly inconceivable, scientifically speaking. The eternal existence alike of matter, life, and intelligence, Body Soul and Spirit, the true Trinity of Deity and of Man, is an absolute necessity in the nature of things, for the existence of the universe as we now find it. If the universe was ever, at any time devoid of life and intelligence, whence was derived the existing life and intelligence? No matter how far back we place the original advent of life and intelligence into the universe, an eternity of past time must have elapsed in which no life or mind was in existence, which is a manifest absurdity. If matter had no beginning (which I regard as a self-evident truth), then its accompaniments, life and intelligence, can have had no commencement in time. If matter was primarily devoid of life and intelligence, no life or intelligence could have been evolved from it; for, as before remarked, no matter how remote the first evolution of life and mind be placed, previous thereto matter must have been dead and unintelligent from all eternity, during beginningless past time. Life and intelligence being eternally existent, the evolution of life and intelligence on this planet, as on all others, was instituted through the interaction of pre-existing matter, life and intelligence. For an exposition of the *modus operandi* of this interaction, the reader is referred to Mrs. M. M. King's "Principles of Nature," second volume.

Presidio of San Francisco, Cal.

Two Mayors—A Contrast.

What wholesome treatment was that administered by the Lord Mayor of York at the annual dinner of the licensed victualers of that city! Instead of enjoying their wines and praising their trade as our "Lord Mayor" might have been relied upon to do, he drank their toasts in water and toasted them with good advice. From the point of view which an honest chief executive must needs occupy, he reviewed their close connection with the criminal class and proceeded in most straightforward endeavor to enlist them on the side of order and right, and sobriety, and good government, so far as it was possible to do. "It was," he went on to say, "a lamentable fact that of all the great employments of the country that of the inn-keeper and hotel keeper was most unhealthy," and urged them to consider whether having the Sabbath as a holiday would not be to their own advantage in the end, although a pecuniary loss. He wishes that some of the bitterness that existed between those who were striving for the sobriety of the nation and those who felt that their pecuniary interest would be affected by it, could be removed; but he reminded his liquor-selling audience that "that there was no person who could look at the position of English society without knowing that drunkenness was at the root of a very large proportion of the pauperism, the crime, the misery, the wretchedness and the vice of our country," and informed them that he would carry out the law with much greater stringency against those who supplied drunken persons with more liquor.

Just a little later on our own side of the water, in our own brave city, the "best Mayor" was in his Council Chamber, wrangling with his aldermen. With one of them, a former inmate of the county jail, he came to blows and the "lie direct," and a pugilistic encounter was imminent. Friends interfered and the city was saved the overt disgrace of a "free fight."—*The Signal.*

Important—The Institute of Heredity.

This is the title of a new organization which has its headquarters in Boston. The founders of this institute look aghast at the disease, poverty, vice and crime of the present day; at the "immense array of courts, constables, jails, prisons, lunatic asylums and hospitals, with standing armies of policemen, armed with club and revolver to protect us from the peace-breakers of our own begetting." The causes of all these troubles are, it is maintained, congenital. "People who are born with theft and murder in the blood will steal and kill." We have always contended that the first thing to do in seeking to remove any evil—whether in the health or condition of body or mind of the individual or society—is to ascertain the cause of the trouble. The founders of this Institute of Heredity claim in this case to have done this. It all lies in the blood, say they. It is not for us to affirm our entire concurrence with all their conclusions; but we have no hesitation whatever in agreeing with them that the continual reproduction of evil and crime must follow the marriage of thieves, and of those whose lives and habits are intermixed with the lives and habits of criminals. That an evil tree cannot produce good fruit is a truth that is verified in our daily experience. If all the bad trees are removed, or at least not allowed to bear fruit, we shall have no bad fruit in future—at least so these reformers maintain. The point does not need to be argued, for no radical measures are proposed. Certainly whatever is done in the direction of improving the coming race from its start must be productive of the happiest results. Every man who is born has an undisputed right to be born with a sound mind in a sound body. To be oppressed during his life time by a crooked mental or physical constitution, is to be punished undeservedly. It is, indeed, a visiting of the sins of the father upon the child. Every effort that is put forth to remedy such wrongs deserves success, and if that success does not attend the efforts of the founders of the Institute which they may think they merit, we trust they may not be discouraged. The greater a reform attempted, the greater the difficulty in effecting it.—*Herald of Health.*

Avoiding Disease.

"There is a vast difference between the longevity of men who take care of themselves, and of those who do not. It is, as the life insurance companies' tables show, as 35 is to 70. The man who bows to all the known laws of hygiene not only lives longer, but is able also to enter into all the joys of life without the aches and pains that insulted Nature imposes when in rebellion."

These are weighty and, withal, true words, from the lips of a New York physician of the old school, Dr. Willard Parker."—*Herald of Health.*

"Beauty can no more exist in the moral world without *truth*, than without light in the natural."

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

"LITTLE BROWN HANDS."

They drive home the cows from the pasture
Up through the long, shady lane,
Where the quail whistles loud in the wheat field,
That is yellow with ripening grain.

They find, in the thick waving grasses,
Where the scarlet-lipped strawberry grows;
They gather the earliest snow-drops,
And the first crimson buds of the rose.

They toss the hay in the meadow;
They gather the elder bloom white;
They find where the dusky grapes purple
In the soft-tinted October light.

They know where the apples hang ripest,
And are sweeter than Italy's wines;
They know where the fruit hangs the thickest,
On the long, thorny blackberry vines.

They gather the delicate sea-weeds
And build tiny castles of sand;
They pick up the beautiful sea-shells—
Fairy barks that have drifted to land.

They wave from the tall, rocking tree-tops,
Where the oriole's hammock nest swings,
And at night-time are folded in slumber
By a song that a fond mother sings.

Those who toil bravely are strongest;
The humble and poor become great;
And from those brown-handed children
Shall grow mighty rulers of state.

The pen of the author and statesman,
The noble and wise of our land—
The sword and chisel and palette
Shall be held in the little brown hand.

The authorship of the above lines, which have been much admired, is credited to a girl fifteen years of age.

At Exeter, England, two men were brought before a magistrate for violation of law. One of them was imprisoned a month for shooting a rabbit on the farm he had leased; while the other man was fined five shillings for brutally ill-treating his wife.

Mrs. S. C. Hoffman in a plea for the training of woman for some avocation, declares: "When the first school-mistress was paid for services from the public treasury of Massachusetts, about the year 1790, the conservative men of that State declared it to be a dangerous innovation. They have been protesting ever since, and they have given less pay for the same or better work. My father tells me of a discussion which came to pass in the old school-house under the Berkshire hills, in regard to the propriety of the school girls being taught arithmetic; waste of time and no use for the knowledge had their advocates. Since, then the best mathematical teacher in the State,—and a woman, too, was graduated from that same school-house."

The friends of the higher education of woman are rejoicing over the recent action of Cambridge University whereby young women students are admitted to public examinations and allowed to take honors side by side with young men. The vote was in no wise an indication of doubt in regard to the work of Girton and Newnham, since only 32 voted nay against 398 yea. Thus, one of the oldest and most renowned places of education has succumbed to the spirit of the age. Even the New York *Tribune* declares that, while "mankind does not expect a millenium, the world will have taken some steps toward it when a stronger and wiser education comes to lift women out of the pettiness of gossip and dress. With wiser mothers will come wiser sons."

These girl students live in halls of their own, under the care of matrons, and so far their success has been such as to surprise even the warmest advocates of the innovation.

At Newnham, the Woman's College at Cambridge, there are, at present, nearly ninety students and six resident lecturers, while, out of the University professors, twenty-nine admit ladies to their lectures. So much for conservative England.

In liberal America, Harvard is gingerly extending her finger-tips to young women, at the solicitation of some of the professors, their wives and daughters. They have no hall, but board in private families, and their connection with the Annex depends on good behavior. There are now twenty five students altogether, three of whom have entered for a four years course. Their terms and vacations are the same as those of the young men, but they have special classes and recitation rooms, and only meet their more fortunate confreres in general society. For a working library they are dependent on the liberality of gifts, in answer to a public appeal to help. Yet we can but trust that the day is not far distant when the magnificent opportunities of Harvard shall know no restriction of sex.

M. Legouve, one of the famous forty of the French Academy, dramatist, essayist and elocutionist, has been lecturing to large audiences upon Woman, with all his usual urbanity and culture. After defining his subject according to the habit of ancient laws, the Church, Popes and philosophers, he declared that man was only just beginning to find out that the more liberty he accorded to his equal, the greater would be the differentation between the sexes and the more complete the harmony. The eminent lecturer then gave a succinct review of French laws affecting woman, which he declared to be the negation of all equity and thoroughly barbarous. France owes to the thrift and industry of French women, two-thirds of her commercial and agricultural riches while so far as property goes, she is at the mercy of her husband. But the finest portion of his opening address, was a noble vindication of the class derisively called old maids. He declared their lives of self-sacrifice to be unappreciated, and that no vocation was more useful to the world. These lectures are delivered neither for fame or money, but because the spirit of generous sympathy for the condition of woman prompts the Academician to eloquent protests of her political and social slights.

Mrs. Elizabeth K. Churchill, who died recently at Providence, R. I., was a woman of remarkable energy, industry and ability. Left a widow eighteen years ago, she determined to keep a home for her mother and two little children, and so undertook the manual labor of the farm. This eventually was exchanged for a more fitting literary and reformatory work, where she found her place and filled it with steady enthusiasm. As one of the staff of the *Providence Journal*, and a frequent contributor to other papers, Mrs. Churchill's writings were always trenchant and sparkling. She was a devoted friend of Woman Suffrage; founded a woman's-literary club and series of lectures in Providence, and was helpful and thoughtful in all humanitarian ways. As a lecturer, particularly on temperance, she was eloquent and persuasive, and in this and kindred fields, greatly will s he be missed.

Amid the tragic horror which has overthrown the Romanoff Czar, we can but think of the condition of the women of Russia. In the midst of ignorance, crime and despotism, the women of the middle class are fond of learning, bright, resolute and courageous. These qualities seem to flourish even under oppression; for nowhere have the nobles been more corrupt and cruel. Nothing can illustrate the misery of millions of Russians better than the story of Vera Sassulitch. While yet a young girl, toiling hard to supply her widowed mother with the bare necessaries of life, a letter of hers to a sister of a revolutionist was found among his papers. On this slight ground of suspicion, Vera was dragged to a dungeon, then transported and imprisoned for three long years. Brooding over the sorrows of her country, like Charlotte Corday, she determined to strike one bold blow at tyranny. Her victim was Trepoff, a police master, who had been violently brutal to fellow-prisoners. But her act was not for private revenge; it was to call the attention of the whole country to such cruelties. Trepoff was shot. When her story was told before the jury at her trial, they refused to sentence a young woman who was capable of sacrificing herself for what she regarded as a principle of right and humanity, and Vera's name has become historical.

The new Empress of Russia was the Princess Dagmar, daughter of the King and Queen of Denmark, and sister of the Princess of Wales. These two beautiful, sweet tempered and sunny women, reared in quiet and simplicity compared with which the lives of many of the daughters of rich Americans, are magnificence itself, have each attained a lofty but perilous eminence. The Czar holds unlimited sway over 90 000 000 subjects. The home life of the royal couple, which has been exceptionally happy, is now exchanged for the burdens and terrors of palatial splendor over a mine of gunpowder.

The Princess of Wales, not so fortunate in her domestic circle, may find, as Queen, less fearful but equally certain commotion. It is doubtful if this farce of kingship can be retained beyond the life of Victoria, whom few love but all respect.

"Three Great Women."

Under this title Grace Greenwood writes of George Eliot, Mrs. Browning and Lucretia Mott, to the *New York Independent*.

We quote from her fine descriptions. Of George Eliot she says:

I am glad they did not bury her in the Abbey, where thousands of curious, casual visitors might tramp about her and over her, hurrying on to the chapels where the queens lie; but on that lovely height of repose, where all who come to the spot shall be real pilgrims. She belonged to the whole world; she lies out in the world, yet but a little way removed from the vast city, over whose struggling, aspiring, suffering human life her great heart yearned with a divine trouble. Over the grave of the greatest woman of England no bannered arches rise, no stained windows turn light into dusky glory, around it shall come no sacerdotal splendor nor stir, but above it shall unroll the pomp of the heavens, and by it shall pass the grand procession of the seasons.

ANOTHER GREAT ENGLISH WOMAN.

Florence reverently keeps the dust of another great English woman, "whose poetry was a golden link between Italy and England." She lies under the Tuscan sunlight, among the Tuscan flowers she loved so well. Elizabeth Barrett Browning and George Eliot should have been friends. They seem to me complements—the devout, singing soul; the grand, creative mind of Anglo-Saxon womanhood. Milton might have stood sponsor for the one; Shakespeare for the other.

During my first visit to Florence I knew Mrs. Browning, and spent golden hours with her in Casa Guidi, where I absolutely sunned myself in the gentle warmth of her heart—of her gracious, generous, most sympathetic spirit. What most impressed me in this great little woman was not her genius, nor her erudition; but her rare spirituality, her insight into the divine mysteries, her knowledge of things glorious and unutterable, which "eye hath not seen and ear hath not heard." Great as is my reverence for George Eliot, it seems to me that just here was her lacking—the want of spirituality.

Much has been said of late of "George Eliot's philosophy." It is held, and I think justly, to have had on her readers, and more on those who came in personal contact with her, a refining and an elevating influence; and yet it seems at times as dreary as it is lofty, as cold as it is pure. The heart of the good woman was moved and melted by the noblest and tenderest charity—a charity essentially Christian, the imagination of the poet stretched toward the mysterious, the immortal, the infinite; but the massive intellectuality of the philosopher inclined toward the materialistic and the fatalistic. There were pagan proclivities in her unbelieving belief. It is to this "philosophy" that her novels owe that "depressing effect" of which many complain, and which, more than her immense learning, "caviare to the general," must make her place in popular literature as lonely as it is lofty. It seems to me that even her faith in love was partial and halting, lacking spiritual courage, so to speak. She never dared to follow her happiest, most loving lovers into the toil and ing of actual every-day married and middle life. She left them in the enchanted garden of youth and passion, and went out and shut the gate.

LUCRETIA MOTT.

In connection, or, rather, in contrast with George Eliot, I have thought much of late of our Lucretia Mott, that large-brained, soft-voiced woman, whose sweet, benignant face, though withdrawn from us, yet lights the way to "dusty death," and shines beyond. She also was in religion an "advanced liberal," with a spirit as broad as the heavens and thoughts as free as their winds, but if she had not a theological belief or creed, positive or denied, she had yet a serene, steadfast faith, a profound though childlike trust in the supremacy of Good, in the omnipotence of Love. They were her divinities, though she did not always name them God and Christ. The two noble women, the Quakeress and the Positivist, were moved with equal love and pity for their fellow creatures, equal sympathy with the sorrows and needs of every form of "creation which groaneth and travaileth unto the perfect day;" but the one saw "the perfect day" in the face of fair humanity, the other divided it from the imperative want, the immense dissatisfaction of her own great soul. Both at one time came in conflict with existing laws, but "with a difference," the one in defense of the rights of a race to "life and liberty," the other in assertion of the right of the individual to the "pursuit of happiness."

THE TWO WOMEN COMPARED.

One leaves a memory in which there is nothing for the tenderest love to regret, nothing to cause a "brother to offend;" the other leaves a record and an example over which the judicious may grieve and weak and unwary feet may stumble. Yet I believe they were equally brave and sincere, equally unselfish in the beginning; perhaps always. I dare not judge. Both were mighty workers. One, the woman of action, toiled cheerily amid the rush and turmoil of the world of her time, eagerly watching the advancing day and the broadening horizon of human progress—toiled for the humblest of God's creatures; the other, the woman of thought, wrought finely, patiently and somewhat sadly, in retreat from the world, for the most part, for already enlightened souls and advanced intelligences, ever haunted by a sense of laws immutable, inexorable, the stern doctrine of the eternal consequences of human actions. One rejoiced in the grand possibilities of life; the other was pained by its fatal limitations. One worked in the sunshine; the other in the shadow. One inspired in us infinite hope, the other infinite patience; or the one roused us to heroic struggle, the other nerved us to sublime endurance—the prophetess of the new world, the sibyl of the old.

Answers to Prayer.

The *Christian Herald* of 23rd ult., contains an account of Miss Reade, a lady missionary in Southern India, who, desiring the power to speak to the Mussulman women in their own language (Hindustani) desired the Lord for the gift, and her own expression is that "the power came to her as a gift from God." One month she was unable to do more than put two or three sentences together, while the next month she was able to preach and pray without having to wait for a word. The same paper contains an account of deafness being cured by prayer. The account goes on to say that the loss of hearing was a perplexing inconvenience to the Rev. D Johnson, but he never had confidence to carry the case to God in prayer. One night, while on my knees, he says the Holy Ghost suggested to my mind—now your ear can be opened. I asked by what operation? The answer was by the power of God. I commenced praying and all in a minute my ear was cured. I have never doubted for a single moment that the cure was wholly supernatural. We cannot pray earnestly without rousing our will-power and inducing a spirit of receptivity; and these undoubtedly were the active agents in conferring the gift of tongues and the power of hearing. But who or what is the Holy Ghost referred to in the latter instance is beyond our powers of comprehension, unless we admit that the *risen dead* are the messengers for executing the divine will in response to our aspirations. And possibly the true meaning of prayer may be that we draw around us a condition of thought in which it is possible for our guardian spirits to supply our requirements in accordance with our petitions. This by no means limits the power of God, but opens the way and institutes the means for the execution of his will.—*Herald of Progress*, (England).

Magazines for April just Received.

Scribner's Monthly Illustrated Magazine. (Scribner & Co., New York.) Contents: Marine Forms as Applicable to Decoration; Father Hyacinthe; A Georgia Plantation; Notes of a Walker; A Fair Barbarian; Running the Rapids of the Upper Hudson; A Freak of Fate; The King's Jester; New York Attics and House-tops; The Calhoun Summer Home; Peter the Great as Ruler and Reformer; The Difference; In Camp; Elementary Instruction in the Mechanic Arts; Nature's Betrayal; Greek Terra-Cottas from Tanagra and Elsewhere; The Greatest Active Volcano; Wood-Engraving and the "Scribner" Prizes; A Leaf from the Calendar; The Shoppers' Rebellion; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac.

The Eclectic Magazine. (E. R. Pelton, New York.) Contents: George Eliot—A Personal Sketch; George Eliot—A Critical Study; George Eliot—Her Moral Influence; A Day with Liszt in 1880; A Persian Apologue; Some Facts about Fishes; On Some of Shakespeare's Female Characters; Old Marriage Customs; The Bishop Astray; Et Tu in Arcadia Vixisti; Kith and Kin; Lord Campbell's Memoirs; Woman's Claim; Frank Buckland, the Naturalist; Mr. Whymper's Ascent of Chimborazo; The Tractarians; Athletics and Education; Thomas Carlyle; Fat behind the Eye; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany. This is a "George Eliot number," containing the most important of the articles that were called forth in England by the death of the famous novelist.

Wide Awake. (D. Lothrop & Co., Boston.) Contents: A Joyous Little Maid; Mootey; A Little April Fool; The Bandits' Cave; The Rain and the Flowers; To-Day; A Nonsense Charade; A Bird's House; St. Botolph's Bells; Rocky Fork; The Door-Bell; Where the Figures Came From; The Story of Miss Muffett; The Quaker Wedding; The True Story of Mother Hubbard in 1881; How Logs go to Mill; The Story of Honor Bright; Missionary Iron Holders; Black and White Drawings; A Wriggler; The Story of a Good Little Mother; The Mite Society at Sagetown School House; Pussykins and Kittykins; Polly Cologne; How a Little Girl Became her own Grandmamma; Tangles; Music; Supplement.

The Western Magazine. (The Western Magazine Co., Chicago.) Contents for February: Glimpses of Life in Scandinavia; The Chicago Water Works; George Eliot; Audacious Lodovic; Suggestions on the Study of English Literature; The Club; Hospitality; Table Talk; Literary Notes; Calendar of Events; Editorial; Publishers' Department.

The Western Magazine. (Henry W. Jameson, St. Louis, Mo.) Contents for March-April: Polly Mowbry; Jonathan Swift; Ariadne; State Universities of N. W. States; A Picture; Francesca Evelyn; The Currency Question; Napoleon Bonaparte; The Child's Wish Granted; Our American Public Schools; Current Notes; Book Reviews.

The Scientific News. (Munn & Co., New York.) A Record of the Sciences and their Applications in the Arts and Industries.

Revue Spirite Journal D'Etudes Psychologiques. (M Leymarie, Paris, France.) This Journal is devoted to the Spiritual Philosophy and has able contributors.

Babyland. (D Lothrop & Co., Boston, Mass.) An illustrated Magazine for the youngest readers, containing stories, poems, and jingles, printed in large clear type on heavy paper.

Our Little Ones. (The Russell Publishing Co., Boston, Mass.) A Magazine for Little People, containing delightful stories and illustrations from original drawings made expressly for this Magazine by some of the best artists in the United States.

The Nursery. (Nursery Publishing Co., Boston, Mass.) An Illustrated Monthly for Youngest Readers.

Magazines for March not before Mentioned.

The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Editorial; Diagrams and Parsings; Correspondence; Notes and Queries; Grammar Department; Department of Theory and Practice; Examination Department; Publishers Department; College Department.

The Medical Tribune. (Nickles Publishing Co., New York.) Contents: The Human Tree; Uterine Diseases; Dysmenorrhea; What Physicians Should Be and Know; A Case in Practice; Quackery; Fæcal Impaction; On the Etiology and Treatment of Acne; Bright's Disease Successfully Treated; "Monsieur Jorson Come Again;" Chian Turpentine; The Mirror.

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The latest and best song and chorus is entitled, "The Flower of Tennessee," by James E. Stewart. The music is very simple and can be played on the Organ or Piano. Price, 35 cents per copy. Address, F. W. Helmick, 180 Elm Street, Cincinnati, O.

We have just received a copy of a Song and Chorus called, "Gone on Before O'er the River of Time," by P. O. Hudson. Price, 40 cents. F. W. Helmick, Music Publisher, 180 Elm Street, Cincinnati, O.

Religio-Philosophical Journal

JOHN C. BUNDY, - - - Editor
J. R. FRANCIS, - - - Associate Editor

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Subscriptions not paid in advance are charged at the old price of $3.15 per year. To accommodate many old Subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons; as our terms are PAYMENT IN ADVANCE.

Prayer or Coincidence?

Such is the title of an editorial in the *Northwestern Christian Advocate*, telling of a remarkable experience of Mrs. Louisa L. Rounds, of Keokuk, Iowa, former President of the Woman's Christian Temperance Union, in this city, where these incidents occurred.

One Saturday afternoon, as her letters came, she felt like leaving them untouched, but opened one from a strange lady in Cincinnati, asking her to find and reclaim an erring brother, whom they had not seen for three years, but of whom they had heard was in Chicago, and whose person was described. This appeal touched her heart. She showed the letter to a friend in her office, Mrs. Mary P. Wilson, now at 151 S. Green Street, and member of Centenary Church, who advised prayer. These good women knelt and prayed with earnest and tender hearts and deep emotion, and Mrs. Rounds says that as she rose, "she felt a perfect persuasion that the prayer was heard and would be answered."

Monday morning a man entered her office, on the third floor of 150 Madison street, whom she knew as the brother, but gave him no sign to that effect. "Do you wish to speak to me?" she said.

"I want to sign the pledge," he answered. The pledge was produced, and while he was signing it, she said to him, "What put into your heart to come up here and sign the pledge?"

"I don't know," he replied. "I was walking along the street, and had passed the entrance to the building, when something stopped me. It seemed that I heard a voice saying, 'Go up those stairs, and sign the pledge.' I couldn't go on—I had to turn back. When I had come back to the entrance, I saw on one of the steps these words: 'Come, sign the pledge.' So I came up these steps, and kept on until I found myself at your door." "Do you think you can keep the pledge?" she said. "I don't know," he replied; "I want to." All these answers were given in a trembling, sorrowful manner, as if he were completely broken-hearted.

Mrs. Rounds took from the drawer Miss Smith's letter, and remarking to her visitor, "Let me read you something," proceeded to read it to him, taking care, however, to suppress all the names and dates. Before she finished reading, the man became greatly excited, and springing to his feet, with tears raining down his cheeks, he reached both hands to take the letter. "That's about me!" he cried; "my sister wrote that, O God! my poor sister! my poor mother! I've killed her, I've killed her." Then, after walking around the room in agony he went up to the wall, and placing his face against it, sobbed aloud. Mrs. Rounds waited a moment, until the storm had lulled, and then calling him to her, knelt with him, and praying for him, he drowning her own voice in his own sobs and cries to God for mercy. He was not instantly converted; for a whole week he was seeking Christ without finding Him. At the end of that time, however, he came into the office with his face beaming with joy, and crying, "I'm saved! I'm saved!" and within a few weeks more he returned to his overjoyed sister and mother, in Cincinnati."

The *Advocate* says Tyndall and others might call this "coincidence," or "reflex influence," but holds the solution inadequate, and closes as follows:

"According to all received principles of that science, the chances that such a coincidence would occur are absolutely infinitesimal. Moreover, if one occurrence of this kind should be set down as a mere coincidence, it becomes proper to ask how many more such occurrences would be necessary to remove them from the category of accidents, and entitle them to be considered answers to prayer. For really there is no end to them, even within the limits of Chicago. If skeptics who boast that they confine their belief to sensible phenomena and logical deductions therefrom would only deal as candidly with these phenomena of prayer as they do with physical phenomena, they would speedily discover that the telephone does not begin to be such a scientific fact as the religion of Jesus Christ."

All must commend the kind efforts of Mrs. Rounds and the sympathy of her friend. It is true that such things are more common than in the past. Why is this, and how are they accounted for? Not by "the religion of Jesus Christ," in the orthodox sense, but by psychological laws and spirit-help. The united prayer of these two women was indeed,

"The soul's sincere desire."

It was a strong tide of sympathy going out toward that young man. Possibly by some psychological influence, subtile and far-reaching, it swept into his soul and drew him to that office, whose door was the way of salvation to him. Or, more probably, that prayer attracted some spirit friend of the young man—a mother or some kindred or intimate—to act as a ministering angel and lead him up to that office where was another ministering angel—such as many blessed women are. Prayer no doubt is often answered in this way. There is a divine beauty and yet an accord with natural and spiritual law, in such answer. They are more frequent than in past years because the Spirit-world is more open to us as thought and research turn toward the nearness and natural connection of these two close and impinging realms of the eternal life in which we all are.

How Shall we Make the Great Spiritual Movement Permanent and Valuable.

A few weeks ago we urged the getting up of anniversary meetings on March 31st, and said that we would take some fit time to suggest how best to help the lasting value of the spiritual movement. Fortunately we have no priestly power and claim no special authority, but make our suggestions for the common good, and with the hope that they may awaken thought and lead others to improve and amend them. Of the growth of Spiritualism in the past we are all well aware. It has been rapid and remarkable—rapid enough for health. Let us not be over anxious for added numbers or great names. When more come to us in truth and sincerity, they are welcome; when men and women of high standing and influence have "the courage of their opinions" and avow themselves Spiritualists, let us give them fit credit in the future as in the past. But the first thing is character in ourselves and in Spiritualism—with that comes lasting weight of influence; without it noise and confusion dying away into inane silence! Let us be sincere, courageous, of clean and self-poised lives, ready for every good work, aiming upward in daily deeds, consecrated to spiritual truth. Let our mediums be truthful and devoted, and thus, as like attracts like, will truthful beings from higher regions of the eternal life surround and influence them and us, for their good and growth, and for ours. Confucius, who believed in the power and presence of unseen spirits, held sincerity as a central virtue, wanting which all else was vain and hollow. He was right and wise.

Let our public teachers be men and women of character as well as ability and eloquence. Let them be, like the knight of old, "without fear and without reproach," aiming to illustrate in life the supremacy of the soul over the senses. With these qualities spiritual gifts come and grow; without them they may come, for a time, but the good angels depart in sadness when they fail to see fit reflex of their own purity and wisdom in those they would approach and inspire. A low standard of morals and personal conduct, is spiritual death. Let us hold ours high.

Let our books and journals be fit to win respect by intellectual capacity, faithful kindness, critical care, an aim for truth at whatever cost, a religious devotedness, and ability to illustrate and search the inner life in the light of a spiritual philosophy. Then give them ample support. Let every Spiritualist have one or more weekly journals of this kind—one always, more for the many who can afford more. Present a year's subscription to a friend, lend them to neighbors who are ready to read in receptive spirit. Do the same in regard to the valuable books on our list, and issued by our well known publishers. Get such books freely, yet with discrimination. We knew a Spiritualist, now passed on, who gave away a thousand such books in a few years. Most of our readers could not only supply themselves, but give away from one to a hundred yearly, and not feel it, save in the enjoyment of their good work. This is of more moment to them than to us. We publishers can live in some other way. So far as gain in money goes, there is not a spiritual publisher of any consequence in America who would not make more in some other vocation. But you, good readers, cannot live—in the higher and spiritual sense—cut off from our journals and books. You lose the pulsing and inspiring power of the movement; your zeal grows cold. To keep in *rapport* with Spiritualism by a good weekly journal and good books is a duty to yourselves and families, a duty as well to the movement, to help sustain and spread its facts and ideas.

Spiritualism was fitly called by the former proprietor of this journal, "A Philosophy of Life." So we must study magnetism, psychology, clairvoyance, psychometry—all that pertains to the inner life and wondrous powers of man. It is not wise to ignore or belittle these powers by blindly attributing to spirits all occult phenomena. We must give man here in the body, his due, and know how wonderfully he is made, how widely related. Not by thoughtless marvel-seeking, but by wise and clear insight and reason, shall we get the best gifts and experiences from the Spirit-world, the most inspiring messages from the life beyond, and grow in self-reverence and self-development at the same time.

All this, and more we must leave unsaid, is our work to help the lasting and uplifting influence of the great spiritual movement. As a last word, let us persevere.

That is a good Apostolic saying, "Having done all, stand!"

Trinity Church, New York—Reverend Morgan Dix, D. D.—Christianity and Spiritualism.

Dr. Morgan Dix, son of the late Gen. Dix of New York, is the Rector of Trinity church in that city, where the doctrines the faith and the practices of Jesus of Nazareth, the meek and humble man, are professed and pretended to be taught and exemplified. Should a stranger enter that building on a week day, even when there is no service being held, or at any other time, having his hat upon his head, he would be approached by one or more of the custodians and ordered to remove it. Should he, for any reason, decline, he would have it forcibly removed, and if to that he demurred, he would be expelled from the building by force. Some few years ago, a gentleman of Cleveland having paid his quarter to the janitor to ascend the steeple of the church, was ordered to remove his hat. Having ascended some distance he did not hear the order. He was somewhat surprised to find it pushed off by a long pole in the hands of the janitor below him. It is of this institution that Morgan Dix is the Rector or chief manager and preacher. He is a distinguished and able man, and has written a letter lately, addressed to the editors of the New York *Observer*, a Presbyterian paper, regarding the "high church" catechism which we noticed recently and which was published under his direction. He says in his letter to the *Observer*:

"Advanced high churchmen among us are the most staunch maintainers of those truths which you regard as of prime importance: the full inspiration of the Holy Scriptures, the doctrine of the creation *ex nihilo* [out of nothing], the fall, the incarnation of God, the atonement, redemption solely through the blood of the cross, the reality of the Supernatural Order, the truth of the Bible miracles, the priesthood of believers....the exceeding sinfulness of sin, the power of the Holy Ghost, the resurrection of the flesh, the judgment, the eternal awards to the righteous and the wicked."

From this we learn (since the *Observer* publishes the letter and does not qualify or deny the suggestions) just what are the doctrines and ideas of the editors of that paper. It calls itself now no longer, "the best religious and secular newspaper," but confines its title to "religious and secular," which is an improvement, and gives a chance for other newspapers, especially the RELIGIO PHILOSOPHICAL JOURNAL, which has certainly a better claim to being "the best religious paper" than the *Observer* which holds such ridiculous notions and teaches such absurd doctrines regarding the Divine Power as Mr. Morgan Dix asserts in its pages, and which by silence it admits.

There are many good and conscientious people in the Presbyterian and other so-called orthodox churches, who indignantly reject the assertion that their several churches ever held or now hold to the absurdities of doctrine embodied in the letter of Dr. Dix to the New York *Observer*.

In our large cities a whole generation has sprung up since the day when "doctrinal sermons" were the stock in trade of a salaried minister. To day very few of those who attend a church know or care to know, what their churches, collectively, assent to or "believe." Each individual has his or her own opinion, more or less defined. Spiritualism, as a result of thirty years, tapping, writing, speaking, materializing and thinking on man's interior life, has honey-combed all the churches. It has meliorated the ancient notions concerning miracles, priests, sin, ghosts (of every sort, holy or otherwise), resurrections, days of judgment and the awards of after life as well as the mythical fall of Adam, incarnation of Jesus, inspiration, and the at-one-ment of all men with the Divine Power, which is the father of all, or "God." So many church ministers are now explaining these mysteries in harmony with the light which Spiritualism has thrown upon them, that we may look, at the end of a century, for the churches all to merge into a modified Spiritualism and their preachers to declare Christianity never taught anything else, *i. e.*, anything antagonistic to it.

Exposure of Keeler.

The *Boston Globe* has a long account of the alleged exposure of this medium at 8 Davis street in that city. Allowing for the sportive ridicule of the reporter, the fact seems to be that Keeler was seized and held while personating a materialized spirit, that costumes, a beard, etc., were found in the cabinet, and that the crowd present were careless of conditions and came for sport more than instruction. All this only shows the wisdom and need of the course of the RELIGIO-PHILOSOPHICAL JOURNAL, for the benefit of real and honest mediums and the good of Spiritualism.

Spiritualism not Insanity.

Judge Tuley, of the Chicago Circuit Court, has given an important opinion in the case of the late Col. H. W. H. Cushman's estate against Mrs. Anna Lord Chamberlain, a well known medium. Col. Cushman left a policy in the Republic Life Insurance Company for $10,000 to Mrs. Chamberlain, the payment on the dues of the policy being disputed by the executor of the will. The Judge clearly decides that Spiritualism is not insanity in law, closing up as follows:

The court said that in order to show that a belief in Spiritualism was no evidence of an "unsound mind," lawyers of high standing, and business men of undoubted integrity and sanity, being placed on the stand swore, that they too had seen spirits, had had communications from departed friends; had been successfully treated by spiritual physicians, and generally that they believed in the same spiritual phenomena that Colonel Cushman believed in.

The court could not dismiss these phenomena as did Vice Chancellor Gifford, in the celebrated case of Lyon vs. Home, with the remark that they are "mischievous nonsense." He could safely say, however—as he did—that he did not understand them.

While from the evidence and from outside information it was notorious that men of the highest standing in all professions and business believed in Spiritualism, it would be the sheerest nonsense to hold that a belief in Spiritualism was, *per se*, any evidence of an unsound mind. It might lead to unsoundness of the mind, but not necessarily so.

A very large percentage of the inmates of the insane asylum were the victims of "religious excitement," but not even an Ingersoll would claim that a belief in the Christian religion was any evidence of an unsound mind.

This agrees with the opinion of Judge Patchin of Detroit, in the celebrated Ward will case. So it is pretty well settled that, legally, we are not insane! On the point of "undue influence," we give a glimpse of the testimony:

One witness testified that she had, in his opinion, for the last three years, more influence over him than any other person. His family physician asked him if he was not afraid of being misled by the spirits? He answered: "I keep this medium. I feed her, I clothe her, and I furnish her money, and I am very happy to think I am able to do it. There is no danger of her misleading me. Whatever she tells me comes straight from the spirits." The court here remarked that nothing in the evidence showed that the words, "I keep this medium," were used in the immoral sense. The physician further remarks "that the Colonel's whole conversation during his last sickness was of her; the last words I heard him utter was he called her name, desiring her to come to him.

The decision of the Judge on this, closed as follows:

The presumption from the relations which these parties have to each other, being that this gift of the policy was procured by undue influence, and the evidence not being sufficient to overthrow that presumption, but tending on the contrary to establish it, the policy belongs to the estate and not to Mrs. Chamberlain.

The first point, as to Spiritualism being legal insanity, is of interest to the millions of Spiritualists who will hold this a righteous verdict. The second point of "undue influence," is of interest only to the medium and her friends, she being obliged to give up her claim.

"The Power of Movement in Plants."

Charles Darwin, assisted by his son Francis Darwin, has completed a work with the above title, which not only illustrates his patient and minute investigation, but gives new light on the guiding powers of mind in all things. It opens up a world of phenomena of which the ordinary person has not the faintest conception. Few people, we fancy, are aware that plants are constantly in motion; that various kinds of plants have their characteristic movements, and that these movements vary from moment to moment with the variation of external conditions. All this and much more Darwin has demonstrated. By means of minute machinery of his own contrivance he has been able to make charts of the vagaries of a vast variety of plants, from the wild and boisterous gyrations of the healthy climber, to the zigzag, nodding motions of an averrhoa dropping slowly to sleep. Moreover all these movements have a meaning, Darwin tells us, and are directed by a vegetable intelligence. Nay, he has even determined that the tip of the radicle of a plant "acts like the brain of one of the lower animals; the brain being seated within the anterior end of the body, receiving impressions from the sense-organs, and directing the several movements." It is indeed a realm of wonderful interest which the microscope and patient vigil of the naturalist has opened up to our dull eyes, and while Darwin draws from it what he regards as new facts in support of evolution, there are others who will not fail to emerge from its contemplation with deepened and expanded conception not only of the truth of evolution, but of a spiritual basis for that theory, of the supremacy of mind and an all-pervading aim and design, an *inner life* every where.

"In Full Gaslight."

Under this head the *Evening Bulletin*, of Providence, R. I., gives description of a performance by the Everetts, before a tumultuous crowd at the Opera House—an effort to imitate spirit-manifestations, showing skill, but not genuineness. As real Spiritualism attracts more attention and awakens more thought, such exhibitions by adventurous showmen will be given. Sensible Spiritualists had best let them alone, and give the public to understand in that way that they care nothing for them.

A School Teacher Exposed from the Pulpit.

The Philadelphia *Record* tells how Rev. Dr. Patterson, rector of the Protestant Episcopal Church of the Annunciation, from his pulpit, in the course of his sermon, referred to the charges which were made last week against a female teacher in one of the schools of speaking against some of the doctrines of the Catholic church; and went on to say that he was constantly hearing reports concerning the conduct of a high school teacher who is in the habit of telling his scholars that there are a great many things in the Bible which are not true, and of throwing doubt upon the Mosaic account of the creation. "The tendency of such teachings," said the speaker in energetic tones, "is to sow doubts in the minds of the boys as to the truth of the Bible, and consequently to shake their faith in all religion. The mother of one of these boys also tells me that this same teacher warns them against going home and telling their parents that he (the teacher) does not believe in a God. Such teachings cannot fail in the end to produce infidelity."

In private conversation he said the Board of Education should prohibit this practice. Of course they should, for it is no part of a teacher's business to pull down, or build up, belief in the Bible or in any creed. Let such efforts be stopped for the sake of liberty of conscience and justice to all. Let boards of education and school trustees everywhere see that teachers attend to their business of unsectarian teaching. From Michigan comes report of a young woman, a new revival convert, who exhorts her pupils to be saved by the blood of Christ. All over the land are sectarian prayers and Bible reading in schools. Let the alleged anti-catholic and infidel utterances of these Philadelphia school teachers be stopped, and let these orthodox Protestant exhortations and prayers and Bible readings be stopped also. Will this Reverend gentleman join in this broad application of a principle? "It's a poor rule that will not work both ways."

Another Clerical Heretic.

Rev. J. D. Wilson, pastor of St. John's Reformed Episcopal Church, has affirmed the annihilation of the wicked—doubtless holding it easier to sleep forever than to roast forever. What will this church do with him? But yesterday they left the "regular" Episcopal body as heretics, and now this man dissents from their kind of dissent.

"THE APATHY OF THE PEWS."—On this topic the *Alliance* says:

"The pew, for diverse and hidden reasons, is not moved now as it once was by the pulpit. Time was when the preacher swayed men as the wind sways the reeds of the field. When a Whitefield terrorized strong men and a Finney threw even the infidel upon his knees. When the pronunciation of the word *eternity* by a Summerfield moved a multitude to tears, and the preacher on the hillside spoke with a power that the most influential pulpits do not wield to day.

"For to-day, for some cause, church-goers are apathetic. That word just described the attitude of the pew towards preaching. The great "unchurched public" is antagonistic to the pulpit and they who attend church are in a great measure indifferent.

"There is growing up in the world a belief that there is no hereafter. It seems more reasonable to some minds who see the infiniteness of creation and the myriads of created beings, and who realize their own unimportance in the economy of the universe to believe in the immortality of the race rather than in the immortality of the individual. It is no exaggeration to say that this is the nightmare of the nineteenth century. It has crept into the congregations and has even cast its penumbra over the membership of the churches.

"Now would the pulpit not make a gain in power if it were preaching directly the doctrine of immortality in Christ with all the effectiveness that it could command?"

Suppose they preach the inspiring and beautiful facts of spirit presence. A great awakening would come.

Peter Cooper.

At the ninety-first anniversary of the Forsyth street Methodist church, New York, this venerable man was assigned a place with the clergy and took part in the interesting exercises. He is more a Universalist than a Methodist, and his presence by invitation, was a fit and worthy tribute to his worth from the people of the church. Being called on to speak he impressed upon the large congregation the lessons which he had learned from his parents, who for more than sixty years were members of Old John Street Church. There he also for many years attended service with them. He also worshiped when a young man in Forsyth Street Church. The lesson that his parents impressed upon him was that it was always safe to do that which he knew to be right, and dangerous to do that which he knew to be wrong. The other lesson he learned from the teachings of Paul and Jesus, that his charity and benevolence should go out toward all men, and the patriarch said he was never so happy as when he was doing something to benefit his fellow men. Mr. Cooper recited extensively from Pope's 'Essay on Man," and thereby illustrated a fresh memory. The book he purchased more than fifty years ago from a Methodist minister, and it has been a treasure to him ever since.

The Rev. M. J. Savage, of Boston, says that "the Lenten season was one solid piece of paganism imported into Christianity."

Miss Lottie Fowler is at present stopping at the Tontine Hotel, New Haven, Ct.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

B. F. Underwood will be in Montreal, Canada, from March 30th to April 3rd.

Is Darwin Right? by W. Denton. Price $1.10 postpaid. For sale at this office.

Dr. H. P. Fairfield spoke for the Spiritual Society in Lynn, Mass., March 27th.

Mrs. Mary A. Charter, after a successful tour in Western New York, has returned to Boston.

Lyman C. Howe has been speaking in Scanton, Pa. He will continue there April 3rd and 10th.

Mrs. Emma F. J. Bullene will help celebrate the Anniversary of Modern Spiritualism in Rochester, N. Y.

How to Magnetize, by James V. Wilson. An able work on magnetism; price 25 cents. For sale at this office.

Frank T. Ripley is at present lecturing and giving tests on the line of the Pittsburgh and Fort Wayne Railroad.

What Shall we do to be Saved? Ingersoll's latest lecture, price 25 cents. Just what you want, send for it. For sale at this office.

Capt. H. H. Brown will be at Music Hall, Boston, on the 31st; and at the Lynn celebration, April 1st. He will also speak in Lynn, April 3d.

Mr. Wm. Eglinton, medium from England, is now located at 205 St. James Hotel, Boston, and is said to be giving excellent satisfaction.

Louis Strauss, a wealthy Israelite of San Francisco, left large bequests to Catholic, Protestant and Hebrew charitable institutions in that city.

Mrs. Eddy, of 660 Fulton St., informs us that since recovering from her serious illness, her health is better than it has been before in eight years and her mediumship is correspondingly stronger.

Prof. Denton's lectures at Cleveland, Ohio, created great interest. *The Leader* says, speaking of his address on "The World Before Life, and Early Life," "The lecture was unusually interesting and instructive."

A desperate row with razors occurred in a colored Baptist church in Louisville, where a revival is in progress. One was sliced to the spine, and seven shots were fired into the crowd.

Mrs. Cornelia Gardner, of Rochester, will speak in Evans Hall, Peterboro, N. Y., April 3rd, afternoon and evening. Giles B. Stebbins will also speak in same place April 17th. All are invited.

The Principles of Nature, 3 vols., $5.00. Real Life in Spirit Land, 85 cents postpaid, by the well known writer, Maria M. King. Books that should be read by all Spiritualists. For sale at this office.

Experience of Samuel Bowles in Spirit Life, through the mediumship of Carrie E. S. Twing. Price 20 cents. This is having a wonderful sale, for everybody wants to know the experiences of the late editor of the Springfield *Republican*. For sale at this office.

The very fact that nine editions of "The Voices" by Warren Sumner Barlow, have been issued, shows conclusively that it is very popular with the people. We now furnish "The Voices" and "Theological Hash" (by same author) for $1.00.

Dr. G. H. Geer lectured during February at Sturgis, Mich.; March at Greenfield, Mass. He is to speak during April for the Greenfield Society. He would like to give weekday evening lectures anywhere in reach of Greenfield, and is open to engagements for May. Address him at Greenfield, Mass.

W. Harry Powell, the slate writing medium, writes that we will visit Pittsburg, Allegany, Harrisburg, Lancaster and Reading; will be at Christiana on or about April 20th. Parties writing to make arrangements to have him stop off between Pittsburg and Philadelphia, can address him at Pittsburg before visiting the above place. He will stop at Mantua, Ashtabula and Geneva, Ohio.

With a clear sky, a bright sun, and a gentle breeze, you will have friends in plenty; but let fortune frown, and the firmament be overcast, and then your friends will prove, like the strings of the lute, of which you will tighten ten before you will find one that will bear the stretch and keep the pitch.—*Gotthold.*

SYMPATHY.—He who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderly for all creatures, speaking wisely and kindly, humbly and sincerely, has the Deity ever in his breast.—*Old Hindu.*

An Inquiry.

To the Editor of the Religio-Philosophical Journal:

There has been a spiritualistic seance in Kalamazoo, by Arthur A. St. Elmo, assisted by a number of the "best mediums in the world." So reads the bill. Some say they are frauds; others claim that they are genuine. Now, we who take the JOURNAL would like the facts about their genuineness in next week's issue. They have some endorsements, but none from our side of the house. Set us right, if you know the right in the case. LEVI WOOD.

Kalamazoo, March 25th.

St. Elmo's handbills are *prima facie* evidence of fraud. He has no standing among Spiritualists. Another correspondent wants to know about C. C. Braddon, and Anna Eva Fay and her circus. If the claims of all the travelling mountebanks as shown on their circulars and posters, is not enough to show them to be swindlers, we know not how to make it more clear. We must decline to advertise these swindlers, even by adverse criticisms.

The Pilgrim, Bro. J. M. Peebles, gave us a call on Monday last, en route to fill an engagement to lecture at Jefferson, a small town a short distance from this city. He will be at Battle Creek, March 31st, and take an active part in the Anniversary exercises. He has engagements at Sturgis and Colon, Mich., and at Van Wert, Ohio, to deliver a course of lectures on his "Travels, and Ancient Religions."

The Government Chemist's Report on Baking Powders.

To the Editor of the Religio-Philosophical Journal:

The recent publication of the report, giving the comparative merits of various Baking Powders, according to tests made by the Government Chemist, has induced some of the manufacturers of brands whose inferiority was thus brought to light, to resort to various means and publications in order to rid themselves of the results of that unfavorable exposition of their inferiority.

That the public may fully understand the matter, and to avoid any misconception arising out of the statements of our competitors seeking to break the force of the report, I herewith subjoin the main part of the report, in which the comparative values are correctly given.

Dr. Love's tests were made to determine what brands are the most economical in use. And as their capacity lies in their leavening power tests were directed solely to ascertain the available gas of each powder.

Name of the Baking Powders.	Available Gas, Cubic inches, per each oz. Powder,	Comparative Worth per Pound
"Royal" (cream tartar powder)	127.4	50 cts
"Rumford's" (phosphate) fresh	121.5	48 cts
"Rumford's" (phosphate) old	32.7	13 cts
"Hanford's None Such"	121.6	47½ cts
"Redhead's"	117.0	46 cts
"Charm" (alum powder)	116.9	cts
"Amazon" (alum powder)	111.9	cts
"Cleveland's" (short weight ¾ oz.)	110.8	43 cts
"Czar"	106.8	42 cts
"Dr. Price's Cream"	102.6	40 cts
"Lewis's" condensed	98.2	38½ cts
"Andrew's Pearl"	93.2	36¾ cts
"Hecker's Perfect"	92.5	36 cts

The Government Chemist also adds: "I regard all alum powders as very unwholesome. Phosphate and tartartic acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

It is proper to state that all the powders examined were from the open market, and that the original lables were in every case broken by Dr. Love himself. He also informs me that he, himself purchased the can of Royal Baking Powder at the store of Park & Tilford.

I have only to add, that for 20 years the Royal Baking Powder has been before the public, and it is to-day the standard for purity and excellence throughout the world. Because of its intrinsic merit, and by virtue of honorable enterprise, the Royal Baking Powder has taken this rank, and I am therefore not surprised to find adventurers in the business anxious to assume their preparations to be its equal.

J. C. HOAGLAND,
President Royal Baking Powder Company.
New York, March 5, 1881.

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y.—Conference Meetings every Sunday 3 P. M., in Novelty Hall, 611 Fulton St., near Flatbush avenue.

Brooklyn (N. Y.) Spiritual Fraternity holds Sunday Services in Novelty Hall, 611 Fulton street, near Flatbush avenue, every Sunday at 10½ A. M. and 7½ P. M.

Speakers engaged: March. Mrs. H. Shepard-Lillie; April, J. Frank Baxter.

Conference Meetings every Sunday at 3 P. M.

March 20th, "Joan of Arc," D. M. Cole.

Calvin Cooper Burnett, the healer will be present.

March 27th, J. T. Morrison, Ithaca N. Y.

March 31st, Anniversary Exercises celebrating the 33rd Anniversary of Modern Spiritualism. Dr. Eugene Crowell gives opening address.

April 3rd, Mrs. A. E. Cooley, M. D., New York City.

S. B. NICHOLS, President.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7½ P. M., in Latham Hall, 9th st., near Grand.

D. M. COLE, President.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Street.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public is invited.

P. E. FARNSWORTH, Secretary.

Address Box 480 P. O.

Passed to Spirit-Life.

From Leicester, Vermont, January 5th, 1881, Jos. Walton, aged seventy-eight years.

The deceased was a brother of Mrs. Jonathan Warner, of Pittsford, Vt., and nephew of Mrs. Horace and Joel [illegible], late of [illegible], Vt. Mr. Walton was always a good man, and for many years was a rational, consistent Spiritualist. He died knowing that a blessed immortality awaits the good of every name. C. L.

Agents for the Religio-Philosophical Journal.

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I. ROSENSTOCK, Fulton St., opposite car stables, has for sale and will receive subscriptions for the paper. Will also furnish Spiritual and Liberal Works published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

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T. E. CLAPP, P. M., will receive subscriptions for the paper.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Patient Mercy Jones.

Let us venerate the bones
Of patient Mercy Jones,
Who lies underneath these stones.

This is her story as once told to me
By him who still loved her, as all men might see—
Darius, her husband, his age seventy years,
A man of few words, but, for her, many tears.

Darius and Mercy were born in Vermont;
Both children were christened at baptismal font
In the very same place, on the very same day—
(Not much acquainted just then, I dare say).
The minister sprinkled the babies, and said,
"Who knows but this couple some time may be wed,
And I be the parson to join them together,
For weal or for woe, through all sorts of weather!"

Well, they were married, and happier folk
Never put their heads in the same loving yoke.
They were poor, they worked hard, but nothing could try
The patience of Mercy, or cloud her bright eye.
She was clothed with content as a beautiful robe;
She had griefs—who has not on this changeable globe?—
But at such times she seemed like the sister of Job.

She was patient with dogmas, where light never dawns,
She was patient with people who trod on her lawns;
She was patient with folks who said blue skies were gray,
And dentists and oxen that pulled the wrong way;
She was patient with phrases no husband should utter,
She was patient with cream that declined to be butter;
She was patient with buyers with nothing to pay,
She was patient with talkers with nothing to say;
She was patient with millers whose trade was to cozen,
And grocers who counted out ten to the dozen;
She was patient with bunglers and fault-finding churls,
And tall, awkward lads who came courting her girls;
She was patient with crockery no art could mend,
And chimneys that smoked every day the wrong end;
She was patient with reapers who never would sow,
And long-winded callers who never would go;
She was patient with relatives when, uninvited,
They came, and devoured, then complained they were slighted;
She was patient with crows that got into the corn,
And other dark deeds out of wantonness born;
She was patient with lightning that burned up the hay.
She was patient with poultry unwilling to lay;
She was patient with rogues who drank cider too strong,
She was patient with sermons that lasted too long;
She was patient with boots that tracked her clean floors,
She was patient with pedlers and other smooth bores;
She was patient with children who disobeyed rules,
And, to crown all the rest, she was patient with fools.

The neighboring husbands all envied the lot
Of Darius, and wickedly got up a plot
To bring o'er his sunshine an unpleasant spot.
"You think your wife's temper is proof against fate,
But we know of something her smiles will abate.
When she gets out of wood, and for more is inclined,
Just send home the *crookedest* lot you can find;
Let us pick it out, let us go and choose it,
And we'll bet you a farm, when she comes for to use it,
Her temper will crack like Nathan Dow's cornet,
And she'll be as mad as an elderly hornet."

Darius was piqued, and he said with a cuss,
I'll pay for the wood, if *you'll* send it hum;
But depend on it, neighbors, no damage will come."
Home came the gnarled roots, and a crookeder load
Never entered the gate of a Christian abode.
A ram's horn was straighter than any stick in it;
It seemed to be wriggling about every minute;
It would not stand up, and it would not lie down;
It twisted the vision of one-half the town,
To *look* at such fuel was really a sin,
For the chance was strabismus would surely set in.

Darius said nothing to Mercy about it;
It was crooked wood—even *she* could not doubt it:
But never a harsh word escaped her sweet lips,
Any more than if the old snags were smooth chips.
She boiled with them, baked with them, washed with them, through
The long Winter months, and none ever knew
But the wood was as straight as Mehitable Drew,
Who was as straight as a die, or a gun, or an arrow,
And who made it her business all male hearts to harrow.

When the pile was used up, and they needed more wood,
"Sure, now" mused Darius, "I *shall* catch it good;
She has kept her remarks all condensed for the Spring,
And my ears, for the trick, now deserve well to sing.
She never *did* sec'd me, but now she will pout,
And say with *such* wood she is nearly worn out."

But Mercy, unruffled, was calm, like the stream
That reflects back at evening the sun's perfect beam,
And she looked at Darius and lovingly smiled,
And she made this request with a temper unriled;
"We are wanting more fuel, I'm sorry to say;
I burn a great deal too much every day,
And I mean to use less than I have in the past;
But get, if you can, dear, a load like the last;
I never had wood that I liked half so well—
Do see who has the nice crooked fuel to sell;
There's nothing that's better than wood full of knots,
It lays so complete round the kettles and pots;
And washing and cooking are really like play
When the sticks nestle close in so charming a way."

—*James T. Fields in Harper's Magazine.*

A Strange Story of Sickness.

Mr. Hartz, the well-known magician, has recently recovered from a sickness, which was certainly much more marvellous than anything he ever exhibited on the stage. He was bed-ridden and wholly helpless for more than three years. He was so weak that he could not lift a cup of tea with both hands, and so nearly blind that he could only open his eyes for an instant. His sense of taste was so affected that all food and drink were repulsive and he sometimes fasted from four to fifteen days. He was so sensitive that the slightest touch caused excruciating pain. His hearing became so acute that he says he could hear any word or movement in any part of the house. The most extraordinary of these extraordinary statements is that he only slept twice in three years and eight months, and then only an hour at a time. He says he can prove this by his attendant, who could never find him asleep night or day, although he was directed to wake him if he ever fell into slumber. Mr. Hartz's recovery was as strange as his disease. Without medical treatment he suddenly began to mend; an overpowering thirst being the first sign of improvement, and from that time he steadily improved. If it could be proved that Mr. Hartz's mind was not affected by his sickness, and that his experience was to the full as exceptional as his story makes it, it would be one of the most wonderful cases in the annals of disease.—*New York Tribune.*

Under the date of March 7th, S. Bigelow writes as follows from Kalamazoo, Mich: Our conference meetings increase in interest and attendance. Next Sunday I lead off in the question, "What is Infidelity, and who are the Infidels?"

Progressive Orthodoxy.

Such was the title and topic of the discourse of Rev. H. W. Thomas, given to a crowded house on Sunday morning, March 13th. We extract as follows:

"Nor is this state of things confined to our own country. In Scotland the lines are clearly drawn in the debates in the Presbyterian church. This is seen in the Robertson Smith case, and the tendencies of thought are shown in a volume of Scotch sermons lately issued. The same fact appears in the Church of England. They have the Low, the High, and the Broad church. There is this difference, however: the Church of England is large enough in its feelings and its policy to hold all three of these parties, and yet remain an individual church. The Church of England was so tolerant a hundred years ago as to permit John Wesley to live and die in her ministry, even whilst he was organizing a church on the outside, and cutting up and chagging her articles of faith to make a creed for Methodism.

"What we call the broad or progressive orthodoxy is, then, a growth from within the church, or a development of the doctrines or beliefs that the church has always held. And as such its distinctive or differentiating quality is that it is not willing to accept as final the definitions of the past; it cannot in all things accept these, and hence it gladly accepts the new and the higher and better statements of truth. The old party inclines to abide more by the past.

"There is, then, a growth of doctrine in the church. It comes from the growth of thought; the larger intelligence of the world, and hence from larger and better interpretations of the scriptures. Whilst all Christians reverence the Bible as final authority in matters of religion, still the understanding of the Bible is necessarily shaped somewhat by the intelligence and moral sentiment of each age. Thus in the ages of despotism and slavery the Bible was construed to favor those forms of society. In times when man knew little or nothing of geology and astronomy they brought in the Bible to support their narrow views. And the same has been true in the great thoughts of religion. And hence with the growth of knowledge there has been a growth of doctrine.... Another example of the growth of orthodoxy, or of belief in the churches called orthodox, is found in the doctrine of endless punishment. It was formerly maintained that hell was a literal lake of material fire into which the souls and bodies of the wicked were cast. This was the teaching of both the Catholic and Protestant churches; and no language or figures were too strong to set forth the intensity and the severity of the punishment. President Edwards compares hell to a literal furnace of the greatest heat; and speaks of entering its door, then of being in its flames for one minute, and for fifteen minutes and an hour, and a day and a year, and a forever. Jeremy Taylor says that 'If all the trees in the world were put in one heap and set on fire he would rather burn there till the day of judgment than to suffer for one hour in the fire of hell.' A Roman Catholic writer says that the fire of hell is so intense that if one spark were to fall into one of our oceans it would dry it up and burn the world. Now from these terrible views the church has grown away until the more thoughtful no longer believe them, although they may still remain in the writings of Edwards and Wesley and Clark, and now orthodox divines maintain that any existence that God will permit to continue forever must be better than no existence. It was formerly taught by many that all the heathen would be lost; but now we find the belief going the other way and the thought is gaining ground that only the few may fall of heaven at last; that compared to the saved the number of the lost will be very few, but as the malefactors of the universe. It was formerly taught that all men were deserving of eternal death because of the sin of Adam; it was taught that sin was of infinite demerit—that each sin deserved eternal punishment, and that it was for the sins of this life that souls would suffer eternally. Now it is claimed that men are not and cannot be guilty for Adam's sin, but only for their own sins, and that eternal punishment will rest upon eternal sinning.

"The same general fact of a progressive orthodoxy may be seen in its broader interpretations of the doctrines of the creation; in yielding the point of the 'Six day Theory;' and in the admission by many of the theory of a Theistic evolution; and in the broader ground in reference to the inspiration of the Bible."

This growth he considers as "from within the church." The spirit and idea of sectarian dogmatism is not growth, but blind adherence to the past. Growth is heresy, and a "progressive orthodoxy" is a rank heresy leading to infidelity, in the mind of a good orthodox conservative.

Is not this growth in the church the result of a pressure from without?

Dr. Thomas and Dr. Swing are outside heretics and they leaven the lump in the churches as do other heretics, perhaps, leaven them. So we see the matter. But the sincere words of this preacher are welcome. His close is in a sweet vein of spiritual thought, leading to practical righteousness:

"And in these things it is quite safe to say that the progressive orthodoxy expresses very largely the real faith of our age. This is the light in which the great mass of intelligent men and women view the Bible and Christ and the future world. And as such it is the real, the living faith of the age. As such it makes a living ministry; a positive ministry. It is the voicing of the faith of the people. It needs not to be apologetic, nor to be always on the defense, for it appeals to the good sense and the moral convictions of mankind. It holds sacred every great spiritual doctrine of repentance and prayer and pardon and regeneration and holiness. And in all this we have great reason to rejoice. Some may fear that truth will suffer or that their theories may fall; but the real truths of religion are not suffering. All this change means growth; it means that the doctrines of religion are being unfolded; that they are coming out into a clearer light and in more beautiful forms. It means that religion is putting off the old garments that so disfigured the fair face of Christ and God and the hope of the future, and is coming to the people in such words and principles and experiences and hopes as shall win their hearts and rule their lives. These great beliefs of the soul, unburdened and set free, will more and more be spoken. Released from the fear of censure and ostracism, mankind will tell of their simple trust in God's word; of their joy in his love, and their hope in the future. Not as a form will these things be said, but as the deep faiths of the heart. And then will religion cease to be a debate, a controversy, and become a life of love and hope and good deeds."

The *Christian Union* sees a relation between health and piety:—

The influence of physical conditions upon spiritual life has been often noticed, but not so frequently has attention been called to the fact that the religious experience held up very generally for imitation is a morbid type. The standard religious biographies are very much of that style. They are the exceptional, and not the normal cases therein portrayed. It is Brainard fighting disease and sin, without companionship or congenial surroundings, his religious depressions but the echo of bodily infirmity. Or is it Payson, devoted man of God and yet with an experience darkened by the shadow of physical weakness. Such are the persons who keep journals—daily registers of spiritual barometric conditions—in disease or loneliness shut in upon themselves. This is the key to James Brainard's depressions. Weak in body and without sympathetic friends in his solitary life, he found some relief in writing out that which filled and burdened his heart. It may be noticed that the journal of Jonathan Edwards, at least in the standard biography, ends with his marriage. Not only in religious biography, but also in very general consent, this type of piety has had highest recognition. The common representation of religion is too largely tinctured with the same morbid taint—in many instances, the effect of dyspepsia. How sharp the contrast between such an ideal of piety and that of the New Testament! Exercise, fresh air, good, wholesome food, cheerful companionship, rest, or a brisk cathartic, will often wonderfully transform some of these morbid Christians. The rank this sort of piety has assumed, in its claim to superior sanctity, has been a stumbling-block to many a beginner in the Christian life as well as to older saints.

Brooklyn (N. Y.) Spiritual Fraternity.

The unexpected removal from our pleasant Fraternity Hall, the short notice of the change to our present location, and a rain storm, resulted in smaller audiences to our Sunday meetings than usual. Our Fraternal Union Meeting was a very interesting one, and the subject, "Psychometry," in which all present professed to be profoundly ignorant, but not the less deeply interested in, brought many facts and personal experiences. This discussion was participated in by Deacon D. M. Cole, J. W. Wilson, Mrs. A. E. Cooley, M. D., Mr. Harrison Suton, Mr. A. G. Kipp and others. The subject as announced by the controlling spirit, for the evening lecture was, "The Tombs of Ancient Egypt," and the control endeavored to show that past historic ages left their impress upon its monuments, burial places, castles and palaces. This ancient land of Egypt might literally be said to be one vast burial place of long extinct races, and the impress of their lives and civilization was felt even in our age, and the attempts to decipher the inscriptions on the obelisks and the pyramids, had as yet met with but a partial success.

"Modern Spiritualism is the key which is to unlock all the mysteries of the past, not only in regard to ancient Egypt, but to all past historic ages. We shall in the near future, by this blending of the two worlds, unlock the mysteries of the pre-historic ages of America, in the works of ancient races in Mexico, and the mound builders of our Western prairies. The lessons we learn from the tombs of ancient Egypt, are that the Egyptians believed in a Supreme power which they worshiped with due reverence, and that they also believed in the physical resurrection of the body. We find that Moses borrowed much from ancient Egypt, and, also, that all nations, races and peoples, even to this age, feel the impress of its civilization. Some of the theological dogmas now prevalent, can be traced to ancient Egypt. When we have the proper intermediaries unfolded, much of the mystery pertaining to this people will be revealed, and may you all strive more earnestly to cultivate and unfold true mediumship, for this is the key to unlock and explain the history and lives of past nations that have in the ancient days inhabited this planet of ours, and when our race have reached that point in moral, spiritual and religious growth designed by the Creator, then will have come the golden age of the poet, and the millennial age, which has been so long hoped for, and for which human hearts now so earnestly pray, will with this influx of light, love and glory from the supernal realms, find a glorious fruition. May you all earnestly work and strive for its accomplishment."

Our social this week was held at the residence of Mr. J. H. Switzer, in Pacific Street, which was very enjoyable, and the friends assembled did ample justice to the viands set before them, and with music and dancing whiled away the time until the small hours reminded them that they must separate.

The writer with several others spent a very pleasant evening at the hospitable mansion of Dr. Eugene Crowell. Among others present was Mrs. Fox-Kane. It is now twenty years nearly since we first met Mrs. K. Her medial powers apparently are as strong as they were in the early days when through her and Katy Fox the raps were heard, the echo which has resounded throughout the whole civilized world. We were favored with an exhibition of her powers; the raps were clear and distinct, and the communications through her hand, were written from left to right and backward. Will the time ever come when a fund can be endowed to care for mediums who are tried and true, and they be surrounded by the best harmonial and fraternal influences. Mrs. Kane has been invited to participate in our anniversary exercises March 31st, and if present, we may be able to produce the same sounds that at Hydesville thirty-three years ago, startled civilization and made an immortal life a demonstrable reality.

Our celebration of the 33rd anniversary bids fair to be a successful and enjoyable one. The large hall we now occupy will seat comfortably one thousand persons. To aid us in meeting the additional expenses, an admission of ten cents will be taken at the door

S. B. NICHOLS.

467 Waverly Ave., March 19, 1881.

Mysteries of Re-incarnation.

The following amusing paragraph from *The Daily Telegraph*, London, (England), represents difficulties which perhaps can be explained by those who hold the doctrine of re-incarnation:

It is highly interesting to learn that, by going through a certain course of spiritual training, anybody desirous of penetrating the mysteries of re-incarnation may ascertain with perfect accuracy the dates, localities, nationalities, and sexes connected with his several previous existences. To achieve this knowledge, however, as a leading Spiritist periodical informs us, it is necessary that the inquirer should have developed his soul to the fifth degree of purity, and that he should be provided with a "guardian ghost," as well as a "writing medium" of spiritual rank equal to his own. His soul must also be willing to impart the desired information to its earthly proprietor for the time being. These conditions being fulfilled, he may ask, "How often have I been incarnated?" with the certainty of obtaining full particulars of his former lives through the agency of the "writing medium." Some curious details were communicated lately to a gentleman who put this question to his obliging soul. It would appear that he was originally incarnated in Phœnicia, then in China, then in Japan, then again in China. His first four bodies were males. Fifthly, he turned up in Russia as a woman. His sixth incarnation was masculine and English; but in his seventh he reverted to the softer sex, of the Spanish variety, under the name of Leonora M........, born at Madrid in 1810 and married in her (his) eighteenth year to a wine merchant. Three years later she (he) bore a son, and died shortly afterwards. Leonora wandered about in the Spirit-world for fifteen years, was re-incarnated in 1847, making an eighth début on this mundane stage in male character. As a matter of fact, she is now the gentleman above referred to, who must have been somewhat perplexed to find himself at the age of three-and-thirty, when this information reached him, the mother of a Spanish caballero just entering his fiftieth year. His natural pride in this fact, it seems, has been somewhat hurt by the discovery that his son does not believe in spiritism, and is inclined to regard as an impostor or a maniac the manly foreigner, considerably his junior, who sought him out the other day, and, convulsed by maternal emotion, addressed him in the touching words: "Embrace me, beloved boy! for, though you may not at present think so, I, and I only, am your dear deceased mother!"

Victor Hugo.

The *Alliance* says: "Victor Hugo's birthday, the 28th of February, was the occasion of a great popular manifestation in Paris. During the reception by Hugo to the members of the chamber of deputies and other distinguished persons, a deputation of 300,000 people marched through an immense crowd to the noted author's residence, where he saluted them. Among the features of the day was a eulogy by Louis Blanc at the Palace Trocadero. Victor Hugo is a many sided man and holds a very warm place in the hearts of Frenchmen. He is author, poet and dramatist, is without doubt the greatest living author, and this tribute by his fellow-countrymen is an evidence of respect and veneration in which the United States joins. He is eighty years of age."

Glad to know that *The Alliance* joins in "respect and veneration" for the great Frenchman. Of course they know, but do not mention it, that he is an avowed Spiritualist and has been for years enjoying greatly his séances with mediums.

M. L. Wood writes: Your paper opens up a new world to me, one radiant with light, and musical with sweet voices from a hitherto echoless shore. More than a year ago a friend wrote to me, "Take the RELIGIO PHILOSOPHICAL JOURNAL and it will bring you more light and comfort than all the churches in the State." A friend, whose name I sent as a three months subscriber, wrote, "Some blessed soul has sent us the RELIGIO-PHILOSOPHICAL JOURNAL. What a comfort it is to read that paper—a comfort to read proofs of a future life." As the above expressions were written with no thought of your ever reading them, you cannot doubt their sincerity.

Spirits' Influence.

Like seeks like in all phases of human development. To illustrate this, we have only to look about us and see its daily manifestation in our homes, in our friends and in our self-sought knowledge. We find the stronger magnetic wills governing the plans and opinions of families, churches and states—not always because they are better, but rather because their will or spirit-force is stronger and more active. Men of weak wills have less influence, and are quite likely to be governed by the resolute strength of their companions, often against their honest convictions. You have all seen some demonstration of this spirit influence in our individual lives, and we are now looking for some ray of light from the future world. There individual life undoubtedly commences exactly in the condition in which it leaves this earth-body, is met by spirits of its own grade of development and conducted into the atmosphere which is most genial to its condition; some of us into literal outer darkness, others into the gray dawn of new light, and still a few that have been faithful to their highest instincts and their better inheritance, shall find their companionship among the bright and beautiful spirits. Since this is undoubtedly true, judging, as we must from our own experience, our plain duty must be to improve ourselves mentally, morally and physically. To obtain this object, industry is our strongest helper; not a limited industry, but that broader base which involves the small as well as the great things to be done, remembering that "they also serve who only stand and wait." We cannot all become renowned, but in our own way can better our bodies and minds by studying all natural laws, and defining as well as defending their influence upon the development of our characters. This will accelerate our mental growth, beside calling to our side all those beloved and sympathetic spirits in the body and out of the body that can and will participate in our progress. If we all realized that we are never alone, that there are many "all seeing eyes" upon us, we would speedily repress many small and hidden sins which we tolerate only because they are our own. The development of pure spirit influence will, in fact, must, make us wiser, happier and better than we are; but we all inquire, "Who can tell whether the spirit is good or bad? Simply by the same laws and judgment as of men on earth, by their language and doctrines. Free love is the exponent of abandoned spirits who have led earth-lifes of licentiousness, and returning preach the principles they have practiced; sometimes through mediums who lead pure lives, but oftener through mediums who are themselves abandoned, and since the gift of mediumship depends upon some physical or spiritual condition independent of personal individuality, we can only account for incongruities by the fact that both good and bad spirits, speak their own thoughts on both sides of life. When they return to the earth plane, their earthly thoughts and actions to some degree control their manifestations, and we are sometimes astonished at the grossness of a spirit whom we knew to have been an uncultivated person in this life; forgetting that no spirit becomes pure instantaneously, but that by slow progress they develop or grow out of their sin and ignorance, or state of outer darkness, into purity of purpose and brightness of surroundings. When these simple laws are better understood we will cease to wonder at the contradictory evidence of individual spirits, and instead of either accepting or condemning all spirit communications, we will bestow upon them our own judgment, and accepting the good principles and plans advanced, will also discard and condemn the evil ideas in the same manner that we would the bad plans of wicked persons on earth, always remembering that we are already living spirits.

M. A. BRINDLE.

Thomas Carlyle.

This brave English writer and thinker, hater of all cant and sham, and destroyer of all that he held nonsense, has just passed on, aged eighty-five years. A few extracts from his works give a glimpse of the man.

"Give us, O give us the man that sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time, he will do it better, he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine—graceful from very gladness, beautiful because bright.

"Detached, separated! I say there is no such separation; nothing hitherto was ever stranded, cast aside; but all, were it only a withered leaf, works together with all; is borne forward on the bottomless, shoreless flood of action, and lives through perpetual metamorphoses. The withered leaf is not dead and lost; there are forces in it and around it, though working in inverse order; else how could it rot? Despise not the rag from which man makes paper, or the litter from which the earth makes corn. Rightly viewed, no meanest object is insignificant; all objects are as windows, through which the philosophic eye looks into infinitude itself.

"Understand always that the end of man is an action, not a thought. Endeavor incessantly, with all the strength that is in you, to ascertain what—there where you are, there as you are—you can do in this world; and upon that bend your whole faculties; regarding all reveries, feelings, singular thoughts, moods, etc., as worth nothing whatever, except as they bear on that, and will help you toward that.

"In a valiant suffering for others, not in a slothful making others suffer for us, did nobleness ever lie. The chief of men is he who stands in the van of men; fronting the peril which frightens back all others; which if it be not vanquished, will devour the others. Every noble crown is, and on earth will forever be, a crown of thorns.

"The word freethinker no longer means the denier or caviller, but the believer, or the ready to believe

"My friend, all speech and rumor is short-lived, foolish and untrue. Genuine work alone, what thou workest faithfully, that is eternal as the Almighty founder and world-builder himself. Stand thou by that; and let fame and the rest of it go prating.

"To the better order of minds, any mad joy of denial has long since ceased; the problem is not now to deny, but to ascertain and perform."

Election of Officers, etc.

To the Editor of the Religio-Philosophical Journal:

At a business meeting of the First Progressive Society of Spiritualists of Lynn, Mass., at Templars Hall, No. 30 Market Street, March 6th, President Frazier in the chair, the following Board of Officers were elected for the ensuing year: President, G. W. Fowler; Vice-president, W. P. Conway; Recording Secretary, Mrs. A. R. Williams; Corresponding Secretary, George Dillingham; Treasurer, J. Otis Marshall; Trustees, Isaac Frazier, Henry C. Smith, A. D. Johnson, Mrs. M. F. Swain Fowler and Mrs. Emily Johnson. An interesting conference was held and a lively interest was manifested. Many new members were added to our society, and we anticipate a good work being done for the cause of Spiritualism in this vicinity. Meetings will be held each Sunday and the best talent will be employed. A conference meeting will be held in the same hall next Sunday at 10.30 A. M. Speaker for the evening to be announced.

GEORGE DILLINGHAM, Cor. Sec.

Dr. Hamilton Warren writes: The Society to which I belong (Christian Spiritualists) are endeavoring to establish a Medium's Home in this place, Cedar Rapids, Iowa. We already have obtained a building lot, and have had the institution incorporated, and during the year efforts will be made to obtain the necessary funds for building purposes. We have received very encouraging letters from Rev. J. M. Peebles, Prof. Kiddle, Prof. Buchanan and many others, wishing us God speed, and offering assistance in the way of beneficiary lectures. It may take us some little time to accomplish our aim but where there is a will there is a way.

Chinese and Christian Views of Death.

Writing in the *Cornubian, and Redruth Times*, the *Cornish Exile* says:

"Why, sir, I used to observe when in China that the 'long-tailed heathen,' as the 'blue-jackets' jocosely called them, met death unflinchingly compared to our Christian selves. We were stronger than they physically and mentally; but whilst the Englishman—I mean the Christian—cowered before death, except in the heat of conflict, the 'long-tailed heathen' died as calmly as a Christian martyr of old. And what, Mr Editor, do you think was the cause of this difference in the demeanor? You give it up? Very well, sir, I will at once place you above suspense. It was this:

"The Christian from his youth has been taught to believe in a final resurrection. At the last day the trumpet shall sound, and the voices of the dead shall be heard, and the sea shall render up her spoils, and humanity redeemed from the sleep of death shall be marched off two deep to judgment. This is what our Christian countrymen are taught, and the worst of it is they believe it; and as a consequence they infer that they die and are buried, and are heard of no more. The 'long-tailed heathen' on the other hand regard this life as a sort of necessary step to a higher state of being; and as they daily hold communion with their departed fathers and mothers; they know that there is no reality in the outward semblance of death, and yield up the natural body with all the pleasure imaginable. The Christian at the last moment prays that his rascality may be forgotten and forgiven, and then imagines himself about to go to sleep for a few millions of years; whilst the Chinaman settling himself to repose, ejaculates, "Thank God! I am going home."—*Medium and Daybreak, London (England.)*

Isaac A. Cory, of Dresden, Neb., writes: Planchette is working a decided change in the minds of the people in this neighborhood. Under the hands (right or left) of the medium, Mrs. Mary M. Lewis, Planchette is a puzzle to the questioner. It tells of past occurrences with unerring certainty, and of the future events, which time alone will prove true or false. We also hold regular circles for development, which proves satisfactory under the control of James Chase, the inspirational medium. Success to the JOURNAL.

Mrs. Melissa Miller, of San Francisco Cal., writes: I feel impressed to send you a few words of congratulations for your noble efforts in defending the truth. I purchase the JOURNAL every Sabbath at Mrs. Snow's table in Ixora Hall. She is indeed a noble, faithful worker in the cause of true Spiritualism. We hold five circles each week at our residence.

T. G. Poynton writes: Adulation is needless, either to the editor of the JOURNAL or the many scientists and spiritually minded who contribute so many interesting articles. I don't see how you can improve it, except by enlarging its bounds, since it is so well filled with new milk for babes and strong meat for giants.

Wm. Bulin writes: The JOURNAL is my meat and drink; take it away and I would be lost. I have been a believer in Spiritualism since the advent of the raps in the Fox family; have read different papers on the spiritual manifestations, and I like the JOURNAL best. You have taken the right plan in regard to fraud.

Mrs. W. H. Kneeland writes: We are delighted with the firm position of the JOURNAL in regard to fraud. The cause here (Shreveport, La.) is not in a flourishing condition, but we would be glad to welcome any good mediums, and will entertain free of charge any of the public workers.

W. H. Bartlow writes: I have now taken your valuable paper for ten years; this renewal is for the eleventh, and still I can't do without the dear JOURNAL. It is all that I have to feed my soul spiritually. I like the bold stand you have taken in exposing fraud.

M. Tarling writes: I like the JOURNAL. I like its tone; I like its breadth; and above all, I like its fairness. I prefer the truth to any religion.

O. H. Pollard writes: The JOURNAL is like a new flash of daylight, being without it so long. Success to you.

Notes and Extracts.

Boston *Post*: "New Yorkers pay higher salaries to clergymen than does any other city. But then it's a heap more work to save a New Yorker than any other man."

It remained for a New England clergyman to discover the reason why an inscrutable providence permitted the Nihilists to assassinate the Czar, and it was because he went to a military parade on Sunday.—*Inter-Ocean.*

A young lady was caressing a pretty spaniel and murmuring: "I do love a nice dog!" "Ah!" sighed a dandy, standing near, "I would I were a dog." "Never mind," retorted the young lady, sharply "*You'll grow.*"

Rufus Choate believed in hard work and struggle. When some one said to him that a certain fine achievement was the result of accident, he exclaimed: "Nonsense! You might as well drop the Greek alphabet on the ground and expect to pick up the Iliad."

One of the Chicago schools celebrated Longfellow's birthday, and the poet sent the following pretty autograph letter:

"Cambridge, Mass.
You are better than all the ballads
That ever were sung or said,
For ye are living poems
And all the rest are dead."

The great course of calamity lies in regret or anticipation; he therefore is most wise, who thinks of the present alone, regardless of the past or future. This is impossible to a man of pleasure; it is difficult to a man of business, and is, in some degree, attainable by the philosophers. Happy were we all born philosophers, all born with a talent of thus dissipating our own cares by spreading them upon all mankind.—*Goldsmith.*

Money never made a man happy yet, nor will it. There is nothing in its nature to produce happiness. The more a man has, the more he wants. Instead of its filling a vacuum, it makes one. If it satisfies one want, it doubles and trebles that want another way. That was a true proverb of the wise man, rely upon it: "Better is little with the fear of the Lord, than great treasure, and trouble therewith."—*Franklin.*

Carlyle once asked an Edinburg student who tells the story in the Milwaukee *Sentinel*—what he was studying for. The youth replied that he had not quite made up his mind. There was a sudden flash of the old Scotchman's eye, a sudden pulling down of the shaggy eyebrows, and the stern face grew sterner as he said: "The man without a purpose is like a ship without a rudder—a waif, a nothing, a no man. Have a purpose in life, if it is only to kill and divide and sell oxen well, but have a purpose; and having it, throw such strength of mind and muscle into your work as God has given you."

A good woman is the loveliest flower that blooms under heaven; and we look with love and wonder upon its silent grace, its pure fragrance, its delicate bloom of beauty. Sweet and beautiful! the fairest and the most spotless! is it not a pity to see them bowed down or devoured by grief or death inexorable, wasting in disease, pining with long pain, or cut off by sudden fate in their prime? We may deserve grief, but why should these be unhappy?—except that we know that Heaven chastens those whom it loves best; being pleased, by repeated trials, to make these pure spirits more pure.—*Thackeray.*

Great-hearted Robert Collyer says: "The very first person I want to see when I go to heaven—you may call me a heretic if you like—is not the Christ or the Heavenly Father; it is that little daughter, with her little sweet blue eyes and beautiful blonde locks, that was taken away from wife and myself in [illegible]. I believe, as I believe I am standing here, that the greatest joy of life hereafter is that it will be home over again—home better, brighter and more blissful than we have been on earth." Thousands of hearts will say, Amen, to the sentiment of those words.

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Continued from First Page.

tently listening, but it was long before he could distinguish anything; at length just as we distinguish in a band the music of any particular instrument, so I perceived that Garrison was able to distinguish the various petitions as they came up. There were prayers for rain and prayers for fine weather from the same district. The Roman Catholics were praying for money, to build colleges and establish schools, and Protestants for money to send missionaries among the Catholics, to turn them from the error of their ways. "O Lord! save thy ancient people, the Jews; and lead them to see that Jesus is the way, the truth and the life," came up from a pious Christian; and from a Jewish Rabbi, "Lord, O Jehovah, God of our fathers, turn thou the hearts of Christians back to thee and show them the wickedness of walking after the impostor of Galilee." The cries of temperance people came up, "No rum," and the cries of thirsty drunkards, "More whiskey." Ambitious officers were calling for war, and the voices of the benevolent could be heard imploring for peace. Old maids were praying for husbands, husbands for the death of their termagant wives, and wives for the conversion of their drunken, tobacco-fuddled husbands. "Moderate the weather, O God, I beseech thee," prayed a broken-hearted widow, "or my little ones will perish, for I have no money to buy fuel." "Give us a cold, bitter winter," came up from many a colliery district, "that coal may rise in price, the miners be well paid and our families saved from want." "Give us dry weather, that I may save my tobacco," prayed a Connecticut farmer, "it is all that I have to depend upon for the support of my family." "God blast the tobacco, wherever it grows," cries an iconoclastic reformer, "and let this devil's weed go to the only fit place for it, where the smoke ascendeth forever." One prayer in a million or so received some attention, but the rest passed off like the extra steam from a safety-valve of a locomotive. As they stood there, "God give us Grant for President," came out in thunder tones, "he alone can save us from anarchy and a worse than French revolution;" and then, "God, save us from a third term; for it means death to our republic, an aristocracy like that of England, feeding on the vitals of the nation and a brutal peasantry like that of Ireland, forever on the verge of famine." "Make bare thine arm, O Lord!" "That," said Garrison, "must be from some Methodist prayer-meeting, for most of the Methodists seem to think that God is a kind of big burly brother, who will fight their battles if they can only induce him to strip for the encounter." "Come down, O God, and get thyself a great name." When this came out the guide could not help smiling, and Garrison laughed outright.

"Now where do you suppose that comes from?" asked the guide, and, without waiting for a reply, he said, "I will show you," and, touching Garrison's eyes, they followed a line, which in my dream, mine also followed down to earth, that led to the speaker, who was in a small meeting-house in a Kansas village.

"The idea of our God going down there to get a great name," said the guide, with an ill-disguised sneer, and then they both laughed with great heartiness.

They now walked about very near the throne, looking at the singers and players and examining the instruments.

"Who is that red-faced old man," inquired Garrison, "with a crown on his head and a long white beard, who plays on an exceedingly tall harp, with a great deal of spirit and admirable skill?"

I was not surprised to hear the reply: "That is King David; he may well be a good player, he was not a poor performer when he came here, and he has been playing ever since, now nearly 3,000 years."

Near him was a brawny fellow, realizing my idea of a giant, who was beating an enormous drum. He wore for a breast-pin, a large golden jaw-bone, and, what was still more remarkable, the drum-sticks were also in the shape of jaw-bones; and with these he was lustily beating time to the music of the sweet singer of Israel. This I found was Samson, who did more with a jaw-bone than any other man could have done with a Winchester rifle.

(Concluded next week.)

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An Appeal to Our Rulers.

BY WARREN S. BARLOW.

Awake from your slumbers and save the North-west,
Where Boreal tempests are beating her breast,
Where the freezing and starving in merciless woe,
Are facing grim Death, blockaded by snow.

No thought of thus meeting disasters untried,
Their wants by their labor were daily supplied;
When lo, smiling autumn was clipped on the wing,
While winter still holds every *fortress* of spring.

They long since were burning their hay and their corn,
Till hope like a phantom departed forlorn,
Dividing these remnants 'twixt hunger and cold,
Like morsels to wolves, their fate was foretold.

Oh, who can decipher their riotous fears,
Or paint from a palette their last-frozen tears,
Where children and parents were severed at last,
Whose funeral dirge, was the wail of the blast?

While ever alive to the call of the roll,
For those who in folly would find the North Pole,
O *why not remember* the starving in snow,
Where the *Plow and the Reaper have taught them to go?*

We pray you arise from your bickering mood,
And haste to their rescue with fuel and food,
And save while we may from the grip of despair,
A remnant of thousands still perishing there!

One by one, their fires are fading,
One by one, they welcome death,
Which at last, to quell their anguish,
Soothe them with his frozen breath.

One by one they bid each other,
Their heartrending last farewell;
Till the hush of awful silence,
Leaves no tongue their grief to tell.

Can you, *will* you, discontented,
And your vigils fail to keep,
While a thousand starving households,
Soon may have none left to weep?

Rouse, O rouse, for duty calls you,
To these dreadful scenes of woe;
While a remnant yet in safety,
May be rescued from the snow.

Though at sixty I am hardy,
And will volunteer to go,
When a boy, I shoveled gravel,
At three score can shovel snow.

Paterson, New Jersey, March 20th, 1881.

An Earnest Appeal by Mrs. E. V. Wilson.

To the Editor of the Religio-Philosophical Journal.

I would like through your columns, to make a statement which I feel is due to the friends who have been interested in the welfare of myself and family since the father and husband, E. V. Wilson, was called to a higher and broader field of labor, August 8th, 1880, leaving us to fully realize more and more as time passes, and the stern realities of life crowd upon us, that he has indeed left us, and that we have not the strong arm his material presence gave us to trust in, and though we know by daily evidence that he still lives, and in a higher sphere of labor is carrying on the great work of progression, and through many channels he has unmistakably demonstrated his presence, still we around the lonely fireside, miss his material form and aid.

The kind words and testimonials of respect to his memory, and appreciation of his long years of pioneer work, from friends through the columns of the spiritual papers, and letters full of sympathy and encouraging words, prove to me that his labors in the cause of truth have not been in vain; that the seed sown will reap a rich harvest, many testifying that through his labors and the tests received from spirit friends through his mediumistic gifts, they were first brought to the knowledge of the truth, and some are now in the field as teachers and workers. Truly, he still lives, and his work after him. These kind words have helped to sustain and encourage me, feeling there were friends left to sympathize and sustain the widow and children he cared for and loved.

To the friends at Lake Pleasant who organized the Wilson Memorial Association, and held memorial services to his memory as one of the workers gone from their midst, I extend kindly greetings to all—now scattered far and wide—some gone across the ocean. I felt the wave of sympathy as the kind words of different ones spoken on that day, Aug. 23rd, came over the soul-electric telegraph, reaching me as I sat, silent and alone, with my grief, and when reading the kind messages of cheer sent to "Farmer Mary" and the children, I felt that I would like to take all of them by the hands and thank them, but all I could do was to gather the children around me and read the memorial services held to the memory of their father, and say "Some day we may meet these friends, and I want you to treasure their memory in your hearts, as those who know and appreciate your father's life work."

Many friends know that our oldest son is now (33 years of age) an invalid, having been subject to epileptic fits from a child; a loving desire to minister to him confining us at home, and inducing us to settle here on the old homestead of my father, where he could be better cared for than in the crowded city; also where we could care for the dear mother till she, too, crossed the river, and where, as Farmer Mary, I have lived, ever encouraging the father in his work, sending him forth always with the wish, "God, through angel guides, sustain and bless thee."

Confined at home as I was, and loving the truth, I felt that to sustain and encourage him by self-denial of his presence in the home circle, I was aiding on the work, even if not in the field by his side, and I feel that he left us with his armor on. Though in the field for more than twenty years, a pioneer worker, and though, through causes we need not dwell upon, we find ourselves in danger of losing our home, still we do not regret that he remained a faithful untiring worker in the cause of our grand philosophy; and if all be taken from us, still will we trust in the infinite power, the Father, "who doeth all things well."

In answer to many friends, as to the result of the Wilson Memorial Association organized at Lake Pleasant, object and aim set forth in the circular published by the Association, Mr. Nichols, the Secretary, informs me that but a very few responses have been received, therefore I can only say to friends that the object desired (to cancel the mortgages), has not yet been attained. All such efforts take time, I well know. The Association through Mr. Nichols has furnished me the photographs of Mr. Wilson necessary to complete the sale of his book, "The Truths of Spiritualism," of which I have yet a few copies left, and would like very much to dispose of them. In response to the Christmas card published, "Holiday Present to Mrs. E. V. Wilson," by Dr. Payton Spence, Mrs. A. Spence and Mary Hollis-Billing, I have received direct the sum of $35, and from friends in Chicago, The First Society of Spiritualists, through Collin's Eaton, Secretary, $25. I thank these friends and all who have responded to the Memorial Circular, and fully appreciate the kind tokens of good will thus extended.

It pains me, however, to feel and know that with all these tokens of good will and appreciation from so many true friends, there were those also who judged harshly and condemned faults in him who so long and faithfully had fought in the front of the battle, giving himself no rest, and laying his life down for the cause we all love so well; these friends forget that no one is perfect—no, not one—the best err in judgment, and when laid away from our sight, the broad mantle of charity should cover them, remembering only the good works done, and to "judge not lest they be judged." "To err is human; to forgive is divine."

In conclusion, allow me to present a plan to your readers and friends, that need not conflict with the object and aim of the "Wilson Memorial Association," as any funds it may receive for our use, would be accepted in the same spirit that kindly donated, and would lessen the amount necessary to raise. The plan suggested by some friends in Cincinnati, is this: To raise a loan at a low rate of interest, and issue bonds of $100 each, friends interested taking one or more as able. When the amount required is raised, the bonds are to be secured by a first mortgage on the whole farm, five years time at four per cent. interest. Now if this can be done promptly, it will enable me to keep our home, and the friends receive the interest and principal back, to do more good with, as I feel and know there are many other claims to be considered and aided before them.

If you will lay this proposition before your readers as my last hope (the law taking its course soon), I shall feel deeply grateful, as the time is short to work in. By permission, I refer all friends who wish to make inquiries, to D. H. Hale & Co., 89 Randolph Street, Chicago, Ill., who will certify as to the value of security and attend to the business pertaining to the loan, if friends respond to this my appeal and request. Ever for the truth and right.

MRS. E. V. WILSON.

Lombard, Du Page Co., Ill.

AT NICE.

A Waif from Far Off Lands.

BY EMMA HARDINGE-BRITTEN.

To the Editor of the Religio-Philosophical Journal:

To any poor toiler who for twenty-two years has never been out of the harness of labor, and never visited any scene, whether by land or water, without the urgency of professional duty impelling work, without a day's relaxation, it may well be supposed the command from on high "to visit La belle France, for rest and refreshment," has been a very welcome message. Before quiting the United States for England, I had heard the voices which have never deceived me, warning me to go forward steadily and silently, with the design of my voyage, but to make no effort to stir the troubled waters, or I should rather say, the seething caldron of mire, in which those who call themselves Spiritualists, have sought to stifle their once glorious cause in England. Again and again I have realized the wisdom and value of the spiritual command, "to make no sign yet"—for there was neither place nor time for me, and my peculiar mission to humanity. Leaving the scene which I was thus solemnly forbidden to tamper with, until the word of command comes, I proceeded forward, still in the line of spiritual guidance, to seek "the rest and refreshment" so much needed by my dear companion as well as myself, to "La belle France," and especially that portion of it so emphatically esteemed as the European paradise—this beautiful and ancient city of Nice.

In the mansion of a sweet lady whose honored name has been too often and too rudely used by vulgar presumption to render its repetition now justifiable, I sit writing amidst groves of orange, olive and fig, with gigantic palms waving before my windows, and the tideless waters of the blue Mediterranean beating up almost to their roots. We rushed at the rate of fifty miles an hour a week ago from the bitter cold, fog and damp, of a London winter, into the delicious spring tide of this land of the maritime Alps. Through ancient towns rife with historical interest, past ruined castles and fortresses, Roman remains and lovely chateaus, with the snowy heights of Mount Blanc on one side, and the golden glory of umbrageous orange groves on the other, we sped on until we halted at this lovely spot, at once the pride of nature, and the very nucleus of unthinking fashion, folly and extravagance. We reached our destination on the first day of the famous Nicean Carnival, universally acknowledged to take the palm throughout Europe, for splendor, numerical strength, and trebly distilled folly. Descriptions of these Charivari, have been so often written, that it would be superfluous to add to them in these columns, did not a brief notice of the scene in question, serve to point a moral, even if it may not adorn a tale. Sheltered in one of the pleasant balconies of the Consul's mansion, with faces and eyes protected from the showers of flying *confettis* by wire masks, we watched first the mustering hosts of the wild revel, and finally its organized force as it filed past our post of observation, or rather disported itself up and down the street, the principal scene of the Carnival.

As no tongue or pen could ever do justice to the entire display, it must suffice to catalogue a few of the moving pictures we gazed upon. There were donkey brigades, with riders dressed *a la* nigger minstrel; Indian, African or other unknown forms of savageism; *corps de ballet* of well formed masculines, attired in the most exaggerated caricatures of feminine costume; Knights, Druids, Moors, Turks, Arabs, etc., mounted or on foot; processions of chickens breaking through monstrous eggs; ducks, frogs, grasshoppers rolling worlds, clocks, caterpillars, birds, fish, of every description, all capitally fashioned of frames enclosing clever maskers who imitated their assumed forms admirably. Here was a perambulating piano being played upon fantastically by a coquettish goat; there a hopping rabbit consuming gigantic carrots or chasing human turnips and cabbages. Perambulating restaurants, tumbling bottles, dancing tubs, baskets or other forms of domestic implements propelled their way amidst trees, flowers, syiphs, imps, packs of cards, long chains of clowns, harlequins, "Fon, Fons," grotestesque gymnasts, knights and ladies, innumerable and indiscribable. Immense cars preceded by bands of music and cavalcades of splendidly attired maskers, represented farm yards, oceans, ships, forests and cook's shops. The butchers with a train of the most beautiful oxen I ever beheld, displayed their ingenuity in a very splendid car. A mounted cavalcade of soldiers, adorned with gigantic pomegranate flowers, preceded a car in which a huge pomegranate opened to display a body of very handsome and gorgeously decorated men forming the seeds of the fruit; in the meantime hundreds of carriages in which the horses, drivers, wheels and inmates were covered with the gayest colors, splendid or grotesque dresses and wonderfully ingenious devices filled up the ranks of moving lines, until the eye became too dazzled to distinguish or apprehend the curious details.

All this mass of life was in the oddest kind of motion—the perambulators tumbling and dancing, the riders and maskers in the vehicles scooping out shovels full of white *confettis* and pelting each other unmercifully. Masks and wire screens, helmets and shields were but little protection. Tiny gloved hands adorned with rich flowing laces, were as busy in pelting as the ragged taterdemalions of street Arabs, who arranged their rags into grotesque forms, and filled up every interstice in the glittering throng. The streets, pavements, masks and dominoes of every hue and shape, were white with the flying pellets, and merry battles arrested the march at every turn. The whole scene was to my mind an ancient Bacchanalian orgie without its intemperance; a Roman Saturnalia without its fury. Every one was thoroughly sober, and thoroughly good tempered. Every face gleaming through the wire masks, wore a smile and the fiercest satyrs, enclosed in awful heads, reaching up to the second and third stories of the houses, waved their hairy or leafy hands pleasantly to one another. Two days of the Carnival people, and then donkey races followed by the famous *bataille de fleurs*. This remarkable scene took place yesterday in the grand *Promenade Anglais*, and consisted of hundreds, I think I may say thousands of splendid carriages, filled with splendidly attired persons, driving up and down a certain line of road, and pelting each other with flowers. Many of the carriages, horses, drivers and inmates, were completely smothered in lovely blossoms. Many of the riders wore magnificent costumes, masks and devices. All were gorgeous with jewels, laces, flowers and coloring. Millions of bouquets were exchanged, and thousands of spectators lining the roads joined in the merry battles, or gathered up the floral tributes which missed their aim. It was a great harvest for the poor street *gamins*, who ran by the carriages gathering up the flying floral missives, and selling them again and again, as the stores gave out.

Of all the millions of once radiant blossoms that flew through the perfumed air yesterday, I doubt if there is yet remaining more than one which has not become mere garbage; that one is breathing its perfume on my table, by my side at this moment. It consists of a beautiful bunch of Dutch lilies of the valley, attached to the roots. It was also the only bunch of lilies I saw on the whole battle ground. It was in the hands of a gentleman, one of a party unknown to my friends. As they passed me, I looked wonderingly at so fair, pure and rare a sight, amidst so much display. Mentally I wished for those lilies, and thought I could willingly have exchanged our whole carriage full of gorgeous bouquets, for that one much esteemed and beautiful little nosegay. I said something of this to my friends, but the carriage was a good distance off, and the gentleman not privileged by acquaintance to throw flowers to us. Yet I heard THE VOICE in the air, "I will give you the promised sign," and instantly the lilies fell in my lap. All my companions insisted with one accord that they belonged to me. I did not throw them back again, and next year I hope the bulbs that so singularly accompany them, will send forth the signs promised me by a dear spirit friend. I again repeat, I think they were the only pure bunch of lilies amidst millions of bouquets, the only flowers on the ground with roots, and the only ones I sighed to possess.

Last night I witnessed the last of the Carnival, at the mansion of the *Préfet*. Two hours gorgeous display of fireworks, illuminations, bands of music, immense crowds of the people, filling up the Square and Tribune; princes, princesses and nobles watching the scene from the balcony of the *Prefsture*, and last of all, the *auto da fe* of a graceful, gigantic effigy of a man, "*Carnabal*"—burning in weird and awful imitation of the yet more weird and awful real *auto da fes* that have so often before disgraced instead of gracing French soil. In olden times these pageants were designed for the amusement and delectation of the priests, and "the honor and glory of God." Last night poor "Carnival" was burned for the amusement and delectation of the people, and the honor and glory of fashion.

We quit the balcony—enter the magnificent salons of the *Prefsture* to witness the gay waltz and merry cotillion; at midnight Carnival ends, and Lent and mortification commences.

I draw no conclusion, offer no moral; yet, perhaps, I may be moved to do so in another paper. Apropos of my review, there were many hundreds of poor donkeys, and perhaps some thousands of fine horses engaged in these charivari revels. They were so quiet, patient and dignified, that the ugly and perhaps impertinent query would arise in my mind, as to which was the noblest animal of the two, the patient donkey and dignified horse, or its half crazed half childish rider.—VALE.

Nice, France, March, 1881.

A Pertinent Inquiry from Mrs. Sarah G. Horn, Author of "Strange Visitors."

In a London letter published in the *Banner of Light*, March 12th, the writer referring to the Fletcher case, quotes Mrs. Fletcher as saying, "Oh, I feel triumphant for this is the cause of Spiritualism," and proceeds to say, "She was right for it has proved to be so." How, may I ask, has it been proved? I, among a host of other Spiritualists, fail to see how the case of a party accused of obtaining jewelry under false pretenses becomes the "cause of Spiritualism."

The Rev. Mr. Hayden was accused of murder, but the cause of Methodism was not involved. Again and again church members have been found guilty of embezzlements and frauds, but their acts or legal trials do not become the cause of the church. An Episcopal clergyman was found guilty of cruelty to the children placed under his care, but his act did not invalidate Bishop Potter and the Church of England!

The writer says, "I want Spiritualists to know what one medium is bearing for the sake of truth here in England." Mrs. Fletcher, this one medium, has been held by the grand jury of Great Britain, for felony in defrauding Mrs. Hart Davies of jewelry of the value of £10,000."—See London *Standard*, March 3rd.

I cannot see how this is the cause of truth, or Spiritualism. As to Mrs. Hart Davies listening "with callous countenance," I have the pleasure of being acquainted with the lady, and must say that her ingenuous, sensitive, beautiful face could scarcely look callous.

If it is not sacrilegious to compare the position of either lady (as the writer does Mrs. Fletcher) to "John Ridley of old, who chose not to recant, but smiled as he went to the stake," that patient Spiritualist, Mrs. Hart Davies, who still adheres to spiritual belief, should be the one rather than Mrs. Fletcher.

SUSAN G. HORN.

Saratoga Springs.





RELIGIO-PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY — DEVOTED TO SPIRITUAL PHILOSOPHY, THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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Garrison in Heaven—A Dream.

A LECTURE GIVEN BY WILLIAM DENTON IN PAINE HALL, BOSTON, SHORTLY AFTER GARRISON'S DEATH.

(Revised and corrected for the Religio-Philosophical Journal.)

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CONCLUDED.

In the same neighborhood were Rahab, the harlot, who allowed the people of her city to be butchered, and never gave a word of warning; Jael the wife of Heber the Kenite, who with hammer and nail smote the confiding Sisera; Judith who cut off the head of Holofernes; Bathsheba the adultress and the much married Solomon, her son. These were in fact, I learned, among the chief aristocracy of the celestial circles.

"Well," said Garrison in a more cheerful tone than I had heard before since he had entered, "if I am going to remain here, there are several questions that I should like to ask you about the place and people. In the first place I should like to know, why you have gates and walls here. Walls and gates are either to keep evil-doers out or to keep evil-doers in; now which is it in this case?"

"You act the most strangely," said the guide, "make the oddest remarks, and ask the most singular questions of any man that I ever accompanied around here. But Peter told me to give any information you might desire, and if he has no objection, I do not see that I ought to have any. Well, you may know that we once had a war here. You had a war in the United States, but yours was only a drop; ours, an almost infinite ocean. The arch-rebel, as you may have heard, was overcome, cast down into the fiery abyss, and then the walls were erected and the gates placed.

"Are you then afraid," inquired Garrison, "that Satan will force an entrance into heaven?"

"I can hardly say that," was the answer, "but it is best to be prepared for the worst. The population of hell is very much greater than that of heaven; Belzebub gets ten to our one, and I must say many of them are people of courage and genius. He receives no children, no idiots, no people of weak intellect; a man must have some knowledge to sin, and to be a great sinner requires considerable ability. As a consequence of this the strength of our enemy increases with fearful rapidity, and if we should have another war here, which is not impossible, with an enemy within, and this terrible enemy without, the effect might be disastrous."

Garrison's face beamed with delight as he heard this confession.

"I do not know," added the guide, "but that in self-protection we may be obliged to be less stringent about admitting souls here, and your presence is perhaps some evidence that we are commencing to make such change."

"I should like to inquire where the women are," said Garrison. "I do not see nearly as many as I supposed I should."

"This is a very large place," was the guide's reply, "and you have not begun to see what is here yet. You must remember our city is 1,500 miles long, 1,500 miles wide, and 1,500 miles high; it contains millions of mansions and billions of rooms. There are more children here than any other class; half the children even in civilized countries die before they are ten years of age; and since there is no growth here, for you know 'as the tree falls so it lies,' we have thousands of millions of babies, which require the attention of a great many women, millions of whom, and especially maiden women, are thus constantly employed. Having no husbands to serve on earth, they served the Lord; and when they had money they generally left it to his cause, and heaven opens its portals to them. Here they can gratify their love of music and their love of children. Many of them pass alternately from the nursery to the public choir."

"Doubtless many of the maiden ladies marry after they get here," remarked Garrison.

"Oh, no," said the guide, "nothing of that kind. You know Jesus said 'in heaven they neither marry nor are given in marriage.' There are so many women here and so few men, that if some could marry, the rest would be dissatisfied and we should have a hell set up in heaven; little unpleasantnesses occur even as it is."

"Another question," said Garrison, "I admired the magnificent gate at the entrance of heaven, and what I want to know is, where the pearls are obtained of which they are made?"

"The pearls of which the gates are made are obtained from oysters which we find in the Sea of Glass. We call it the Sea of Glass because its surface is forever unruffled; the light forever shining, the oysters grow to a size of which you can form but little conception. Some of the largest are as much as a mile long and have shells from ten to twenty feet thick. When we wish to open one, we erect large machines upon the shore, and watching a convenient opportunity, when the animal opens its shell, we apply strong steel hooks which are attached to wire cables, and by continuous strain break the hinge and open the shell, and our divers bring to the surface the pearly treasures which our artificers manufacture into tables, chairs, thrones for our many kings, ornaments for harps and apply to various other uses. The empty shells are polished on the exterior and made into pleasure boats, in which the saints make daily excursions on the Sea of Glass. It was a boat of that kind in which we came over."

"Oysters of that size," remarked Garrison, "must contain a great deal of meat; do you make any use of that?"

"Of course we make use of it, as you will see when you take your meals."

"What! do you take your meals here?"

"Why, certainly," was the answer, "do you suppose that these people can sing and play forever without rest or food? There are three relays of singers and players, each being on duty about eight hours of your time, and without a moment's intermission, for if they were to cease singing, chanting or playing even for an instant, it might be very unpleasant, for when the wind blows in a certain direction, we should hear the howl of the damned with too great distinctness for some of our fastidious people. Of course when one relay exchanges with the next, the singers are hungry as wolves and are ready for a meal, which is provided for in the celestial restaurants. Oyster stews such as you never dreamed of on earth, delight the papillary nerves of the redeemed. For dessert, fruit of the Tree of Life and wine of the Kingdom are abundantly provided, after which the performers recreate for eight hours, sleep for eight hours, and are ready for duty again."

"But I cannot see how you can obtain fuel to cook for such a multitude," said Garrison.

"Well we do not go far for fuel, I can assure you," was the reply. "Hell, the hottest of all places, is but a short distance from here, and we utilize its heat in a way that would interest you. We have golden pipes so that they cannot be destroyed by the sulphurous fumes, which convey heat from the lower part of hell, returning at a higher level, and these supply our kitchens with all the heat that is necessary for culinary purposes. You have read in the Scriptures that God makes the wrath of man to praise him, and this is one way in which he accomplishes it. The wrath of man renders the fires of hell necessary, and by the heat of hell the meals are cooked for the saints who praise the Lord forever."

"But in winter you must be uncomfortable here in the open air."

"There is no winter here," said the guide, "the heat of hell tempers the climate so delightfully, we have everlasting spring and flowers bloom continually. You have probably read those charming verses of the Christian poet—

"There everlasting spring abides,
And never-withering flowers."

That writer did not know, of course, that the heat of hell gave us this everlasting spring, yet such is the fact."

"I should think that the saints who are on duty at night would not be so well satisfied."

"But, my dear fellow," said the guide, "there is no night here; the glory of God gives us everlasting day."

"But even that," replied Garrison, "can not be very pleasant when a person wishes to sleep."

"We can readily make artificial night," he said. "You have noticed that the houses of our city are of immense height, and the walls of the lower stories are of enormous thickness to bear the superincumbent weight. We have therefore connected with all our lower mansions dark rooms where one can sleep with great comfort; for with non-conducting shutters we can keep out both the songs of heaven and the roar of hell, and sleep in the greatest peace."

"Where do these harps come from on which the people are playing," inquired Garrison.

"I will show you some day; we have a grand harp factory in which many thousands of hands are constantly employed. A great many harps are broken, millions are worn out by continual fingering. We melt up the gold attached to them, cast them over, refit them with new strings, and they are then ready for service again."

"Then you have various employments in heaven."

"Certainly," said he, "how otherwise could we supply the needs of such a city as ours? I find many saints come here with very crude ideas of the actual condition of affairs. All are not employed in making music; we have many employments. Miners are constantly at work digging up gold. To keep our streets in good condition requires not a little. Cooks are preparing meals; tailors and dressmakers are fashioning clothes and washers renewing them. These robes, so white, are not made so without labor; and although you read that the robes are made white in the blood of the lamb, the blood, as you may well suppose, does but a small part of the work. Then we have a great many jewellers who are making crowns, for we have a great many kings in heaven, though there is but little to indicate it beyond the crowns they wear. A good deal of earthly pride clings to some of the saints and they will have the crown. If you like I will take you to the crown room and show you some that we have on hand."

So he took him into a large room where there were many crowns prepared for those who were considered worthy to wear them. It fairly blazed with the light reflected from the crowns and their jewels.

"This is a babyish kind of business," said Garrison.

"I dare say it seems so to you," said the guide, "and I have no great fancy in that direction myself; but the fact is we have a vast number of babyish people in heaven and they must be gratified."

"Some of the crowns," said Garrison, "are destitute of jewels and others are adorned with vast numbers, what is the meaning of this?"

"The jewels," said the guide, "are the souls they have saved, for every soul a jewel, and the great revivalists, as you probably have conjectured, will be the ones to wear these blazing crowns. This [taking up a crown in the shape of a steeple] is the crown we have prepared for Moody, the evangelist, whom you have probably seen." The crown was in the shape of a steeple and was studded all over with very fine jewels.

"What!" said Garrison, "has that man a crown? why a crown would be as much out of place on that man's head as a fashionable bonnet on the head of a cow. I dare say the man is honest enough, but he is wofully ignorant and as superstitious as a Yeboo negro."

"True," said the guide, "as far as science and worldly knowledge is concerned, but he is wise enough to win souls and that is the most important of all knowledge and it is what counts here."

"But how do you know the number of jewels to put in his crown since he is not dead yet?"

"I will tell you. You have a probabilities who can tell the weather forty-eight hours beforehand. We have men who can tell, not what is probable, but what is certain years beforehand; we do not call them probabilities, therefore, but certainties. They know just how many souls each person will convert. Orders can thus be given to the jewellers and the crowns be provided that the soul-savers are to wear."

"But I should think the jewellers would put larger jewels into some of the crowns," remarked Garrison; "there is Moody's crown, for instance, in which the jewels are as fine as sand grains. If some of them had been of large size the crown would have looked much better."

"True," was the reply, "but the size of the jewel is proportioned to the size of the soul that is saved; nearly all the souls that Moody has saved are small; he has scarcely any influence, as you may know, with men and women of enlarged minds and great intelligence; in fact they look down generally with contempt on men of his class and the jewels in his crown are therefore small."

"Now that I am here among the crowns let me inquire if you have a crown for Joseph Cook," said Garrison.

"Certainly I can show it to you," was the answer, and as he spoke he took down an immense affair; it was nearly as large as a bushel basket.

"What a size!" exclaimed Garrison. "Why did you make it so large?"

"Nothing smaller would satisfy Flavius Josephus," the guide said.

The crown, however, was destitute of all stars, and in my dream I wondered at this, and was glad to hear the guide say to Garrison: "I see you wonder because there are no stars in this crown, for they would add much to its beauty. I told you awhile ago that for every soul saved a jewel was placed in the crown of the saver; it is equally true that for every soul lost in consequence of any action on the part of a crown-wearer a jewel is taken from his crown. Our certainties tell us that Cook before his death, by dabbling in Spiritualism and science, will cause the damnation of quite as many as he will save, and therefore in spite of his tremendous bodily efforts, which would weary any gymnast, and his mental acrobatic performances, which the apostle of the Gentiles never began to equal, he must forever wear a starless crown."

"Now I think of it," said Garrison, "I should like to see Tallmadge's crown, for I suppose he will have one." To my great surprise the guide stammered and absolutely blushed.

"Well, the fact of the case is, Tallmadge is a clerical comet, and our certainties have not yet calculated the whole of his orbit. Isaiah worked at him for some time, assisted by Sir Isaac Newton, who is connected with that department, but they find him a particularly hard case. It seemed at one time as if he would have a crown as full of stars as the milky way, but it is a question now whether he will ever wear a crown here at all. My private opinion is that if he even gets an entrance here, it will be by the skin of his teeth."

By this time both Garrison and the guide began to feel the need of food, for with the exception of a little fruit and water, they had not eaten any thing for several hours. The guide now conducted him down a kind of Broadway, called Paradise street, till they came to a magnificent eating establishment where there were tables set for at least ten thousand. "This," said the guide, "is one of the singers' restaurants where we can find something good, I dare say." While they sat waiting for the meal the guide had ordered, Garrison picked up a paper that lay on the crystal table and I took the opportunity to examine it as he turned over its pages. I saw that it was the Celestial Gazette, having a circulation of 1,000,000,000,000 copies. Moses was the editor, assisted by Job, who doubtless found in that kind of work an excellent opportunity for the exercise of all his patience. Among the contributors I find many persons whose names are well known in the orthodox world. John the Revelator furnished a continuous romance, and Jonah had charge of the natural history department. There were songs by Solomon, hymns by Dr. Watts and poems by Cowper and Pollok, who was running through its pages a poem entitled "The Course of Eternity." The items referring to our planet interested me most. This was one:

INGERSOLL.

"Ingersoll continues his heaven-defying lectures, and what is most interesting to him and most disastrous to us, he makes them pay; but we are preparing a mansion for him, compared with which hell itself will be heaven. Every soul lost through his instrumentality will be a fiery brand to scorch him, and when he lectures there his jokes will be lost in the howls of the damned that will forever writhe in agony around him." Boston was noticed in an article headed

WORSE THAN SODOM.

"Boston continues as fearless of hell and defiant of heaven as it was in the days of Parker; nay it is more so, the Sabbath is constantly desecrated by museums, libraries and concerts; an infidel temple has been erected, and where there was one Parker there are now a hundred either preaching damnation heresies or preparing to preach them. Our servants are laboring, some of them frantically laboring, but with as little effect upon infidels as St. Anthony's preaching had upon the fishes, and nothing short of an earthquake that will swallow it up will stay its hell-ward career. How long, Oh, Lord, how long?"

Another singular item was about

BEECHER.

"Beecher, that hoary old infidel and hypocrite, still continues to drive Plymouth church to destruction, as fast as the wheels of the coach and the condition of the roads will permit. The worst is that thousands of other drivers, seeing him ahead, think the road must lead to heaven, and, with cracking whips and loud cries, they are driving after him laden with precious souls, who are being hurried to their doom."

There was an item that would have pleased our Advent brethren to read: "*The End of the World* draws near and the saints will soon behold a glorious spectacle. A few months will see the sun grow dark, the moon turn to blood, and the stars, like worm-eaten apples, drop to the earth. The gospel has been preached for a witness in all nations; the number of the elect is nearly made up, the cup of iniquity is full to the brim; the trumpet is even now ready and Gabriel is practicing for that blast, which even the dead and the dead dissolved to dust shall hear."

After they had finished their meal, the guide said: "Now I will show you the room that has been provided for you; it is in the four hundred and forty thousandth story." Seeing Garrison stand aghast, he added: "There is a magnificent view and we can take you up in our lightning elevator, quick as a flash." Up they went and the guide showed him the prospect. It was indeed magnificent and delightful. In the distance lay the Delectable mountains, with verdant forests clothing their sides; lakes innumerable reflected the dazzling divine light, which forever rayed from him that sat on the throne, the sun of heaven. "Here," said the guide, "you can enjoy yourself and take solid comfort. When you feel like it you can come down and hear the music or join the band, and you will find good meals on Paradise Street, where we were; don't forget the number, 90,009,871." But I saw that this was not at all in accordance with Garrison's place. "Cannot I have a room on the ground floor?" he inquired.

"I suppose you can," was the guide's reply, "but this is vastly preferable to any room there."

"It may be," said Garrison, "but I should greatly prefer to be below."

Eventually he secured a room in the south-east corner of heaven, as near to hell as he could possibly get.

"I cannot imagine why you should fancy this," was the remark of the guide, as soon as they got in. "It is really the least comfortable room in the whole place, and when your windows are open and the wind blows this way, you will wish yourself somewhere else, but every saint to his liking," and away went the guide. As soon as he was fairly out of hearing, I said: "Garrison!"—laying at the same time my hand upon his shoulder. He instantly turned and exclaimed: "What! Denton, you here?" And, seizing my hand, he said, "I am glad to see you; I want your help."

"Help for what?" I said.

"I will show you; I am going to start an underground railroad and run in every soul from that infernal pit, and you must help me. We will empty hell and reform heaven." The proposition made me laugh so heartily, that I awoke, and behold it was a dream!

The Modern Blunderbore.

To the Editor of the Religio-Philosophical Journal:

Spiritualism is very generally looked upon as affording a basis and guaranty to religious freedom. Spiritualists acknowledge no leader, no master, no standard of faith, no formula of doctrine, no pope, and no priest; but each is supposed to enjoy a glorious individuality, a mental independence, secured to him by the acknowledgment of universal fraternity and unlimited toleration. Such is the theory; but what is the practice of one, at least, who claims to have received instruction from the immortals in the spheres of truth and love? *Ecce signum!*

I ventured to send to your esteemed journal a brief article containing an expression of opinion in regard to mediums and mediumship, and referred in a general way to certain characteristics presented by some who assume what should be the honorable and honored name of Spiritualist, with all that the name implies. I mentioned no names; I studiously avoided all personalities. But an individual who edits (?) a journal (?) that pretends to represent Spiritualism, of a certain phase—what that phase is can scarcely be unknown to those who condescend to read that lurid sheet—chose to apply my remarks to himself. In the words of the negro melody, "He looked in the glass and found it so;" and, consequently, has poured forth upon me a torrent of scurrility that would have disgraced a London fish-fag—the most vulgar scold on the face of the earth.

I do not refer to this as having any grievance to redress, or any feeling against this unfortunate man, who, from some strange influence, seems lost to all sense of decency and propriety, and is suffering under the hallucination that he has been commissioned to "lash" with what the notorious Judge Jeffreys used to style "the rough side of his tongue," all who stray from the heavenly pathway which the divine mentors of St. James point out to him, or that throw down any of the images which, as a modern Nebuchadnezzar, he chooses to set up. He seems to think that the ribald sheet which he weekly dispenses (and which, "though it may make the unskillful laugh, cannot but make the judicious grieve") is to be used by him only as a sort of fiery furnace, into which he, as a divinely commissioned spiritualistic inquisitor (Torquemada *redivivus*, perhaps; who knows?), is bound to thrust all who, when they listen to his celestial sackbut, fail to fall down and worship the hideous monster which, in his perverted and delirious imagination, he has chosen to set up as the symbol of spiritual and absolute truth.

In the instance to which I particularly refer, and in which I was selected to wear the *sambenito*, this singular man saw his own likeness in my words, and without delay sent a *familiar* of his holy office, in the shape of a missive through Uncle Sam's mail, to drag me before his secret tribunal, demanding to know what part of my little essay I intended to apply to him. Of course, an unwonted tremor passed like a deadly thrill through my nerves, presaging horrible tortures, the rack, the scourge, molten lead, etc., at this direful summons; but, as preliminary to a full defence, I ventured to ask this dread being, which of my words it pleased his majesty to think applicable to himself; whereat I was given over, without more parley, to the executioner. Now, Mr. Editor, think of the horrible injustice of this! For, having made the application himself, why should he condemn me? Why charge me with having drawn a false portrait of himself, when he wilfully takes it up and exclaims: "Lo! this is myself; it is a capital likeness, but the villain shall die that painted it; for I do not choose to have my 'counterfeit presentment' shown to the world, unless my name be affixed to it."

"Fe, fa, fo, fum,
I smell the blood of an Englishman;
And be he alive, or be he dead,
I'll grind his bones to make my bread."

Alas! poor Blunderbore fell into a pit, and history says, little Jack cut his head off. Would that the moral of this "o'er true tale," would be heeded by Bro. Jonathan, and that he could "be clothed and in his right mind!" Let us all pray that the angels may come to his assistance.

HENRY KIDDLE.

New York.

President Garfield and the Temperance Women.

The imperfect reports of the speech, and the President's reply, at the White House in Washington, when the women of the Woman's National Christian Temperance Union presented him the fine portrait of Mrs. Hayes, do not give a correct idea of the affair. They put these ladies in the attitude of aiming to broadly hint that wines and liquors must be banished from the table of the President for four years to come, while he is made to quietly put aside and avoid their hints. A full report of the speech of Miss Frances E. Willard, corrected by her for the JOURNAL, shows its fitness and dignity, such as might be expected of her, and the reply of President Garfield is equally fit. The fine courtesy is mutual, as is the moral earnestness, and there is no offensive suggestion or dodging the question on either side. Mrs. Hayes had done well, and they said so, as the occasion demanded, all agreeing in that, and all meeting and parting in the best feeling.

ADDRESS OF MISS WILLARD.

MR. PRESIDENT: We are here to present to the nation through its honored chief a temperance testimonial from the men and women, high and low, rich and poor, fortunate and unfortunate, who have loved her whose pictured presence is now before us, because they have felt that she was the defender of our homes; because amid the fogs of a time-worn social conservatism she held steadily aloft the torch of an example safe, gentle and benignant. We stand in the presence of one whose utterances and character are known to all the nation. I do not forget how in the tumult and strife of a great political convention James A. Garfield, of Ohio, said: "Remember it is in the home where the sovereign citizen has his wife and children gathered around him that God prepares the verdict of the American people." I do not forget that he reminded the women of Cleveland when they came to Mentor with their congratulations, that, in every army there are three classes; the scouts, who go ahead; the soldiers, who do the fighting, and within all, the home guards, and that he said "God bless the women, they are American home guards." I do not forget that in his inaugural he reminded us by the sacred words, "A little child shall lead them," that the tenderness and sweetness of children had a place in his thought in that supreme hour, and so standing here I feel very much at home as do we all in this kind and brotherly presence. Mr. President, whom do we represent? We are a part of your constituency and we represent a great deal of earnest hard work done in the name of God, and home, and native land. We represent a volume of prayer rising like incense to God from the very first hour that we knew the burden which had been laid upon you; and always have we sought a blessing also from on high upon her who is the mother of your sons and of your sweet young daughter, and upon her who bore and cherished you. We represent that numberless throng who have a right to be heard in this presence because of all that they have suffered. We cannot speak to you of the graves of the living and the graves of the dead that have strewn our pathway, because of the cup that temps only to destroy. Our principles and our endeavor are the inevitable outcome of the philosophy of our century. Well is it understood by the scholar President! For one dominant purpose runs through all our modern civilization. Science spells it out slowly from the writing in the rocks—from scattered monuments and fossil languages and pronounces it the *unity of man*. Statesmanship discovers that the woes of one nation are the misfortune of all and so frames treaties and forms alliances of mutual defence and service in the name of the *solidarity of man*, but Christianity perceiving the higher significance of all these studies and their practical results prays, pleads and labors for the *universal brotherhood of man*. Among the applications of this great underlying principle none is gaining ground more rapidly than the practice of a free and voluntary total abstinence, for our own and others' sake, from those alcoholic drinks which have alienated more hearts, dissolved more homes, poisoned the air with more cruel words and moved kind hands to more hateful deeds than any other agency outside of Pandemonium. "Where is thy brother?" is to-day the central question in that large home which we call social life, answered by a thousand kindly charities, but most significantly answered, as we believe by the great army of total abstainers, which in the present military exigency is calling all up and down the land for volunteers. We are here to leave in your care the picture which symbolizes so much of hope and glad expectation for the future. We are here because it is woman who have given the choicest hostages to fortune. Beyond the arms that hold them long the boys go forth and come not back again, and the mother heart prays that society may hedge them round about with loving safeguards and restraints, and fervent is our hope that a steady signal light for them may shine forth from the conspicuous windows of the Presidential mansion. As members of the Church of Christ, we appeal to you to help hasten the time when all men's weal shall be each man's care, and we pray God's blessing upon you, upon your wife, and upon those that cluster around you in your home. Well has the Laureate said concerning that "good time coming," which the triumph of the temperance cause shall help to usher in:

> "Ring out old shapes of foul disease,
> Ring out the narrowing lust of gold,
> Ring out the thousand wars of old,
> Ring in the thousand years of peace.
>
> "Ring out a slowly dying cause,
> And ancient forms of party strife,
> Ring in the nobler modes of life
> With sweeter manners, purer laws.
>
> "Ring in the valiant man and free,
> The larger heart, the kindlier hand,
> Ring out the darkness of the land,
> Ring in the Christ that is to be."

THE PRESIDENT'S REPLY IN FULL.

The following is the full text of President Garfield's reply:

Miss Willard, ladies and gentlemen: The very appropriate gift to the Executive mansion which you have brought, the portrait of its late mistress, I gladly accept. It shall take its place beside the portraits of the other noble women who have graced this house. She is my friend. Nothing I can say will be equal to my high appreciation of the character of the lady whose picture is now added to the treasures of this place. She is noble, the friend of all good people. Her portrait will take, and I hope, will always hold in this house an honored place. I have observed the significance which you have given to this portrait from the standpoint you occupy and in connection with that work in which you are engaged. First, I approve most heartily what you have said in reference to the freedom of individual judgment and action symbolized in this portrait. There are several sovereignties in this country. First, a sovereignty of the American people; then the sovereignty nearest to us all—that sovereignty of the family, the absolute right of each family to control its affairs in accordance with the conscience and convictions of duty of the heads of the family. In the picture before us that is bravely symbolized. I have no doubt the American people will always tenderly regard this household sovereignty, and however households may differ in their views and convictions, I believe that those differences will be respected. Each household, by following its own convictions and holding itself responsible to God, will, I think, be respected by the American people. What you have said concerning these evils of intemperance meets my most heartily concurrence. I have been in my way and in accordance with my own convictions an earnest advocate of temperance, not in so narrow a sense as some, but in a very definite and practical sense. These convictions are deep, and will be maintained. Whether I shall be able to meet the views of all people in regard to all the phases of that question remains to be seen. But I shall do what I can to abate the great evils of intemperance. I shall be glad to have this picture upon these walls, and shall be glad to remember your kind expressions to me and my family, and in your efforts to better mankind by your work I hope that you will be guided by wisdom, and that you will achieve a worthy success. Thanking you for this meeting and greeting, I bid you good morning.

SOCIAL SCIENCE PAPERS.

By Rev. Wm. Tucker, D. D.

THE MISTAKES OF WRITERS.

Three of the most able, profound and prominent writers on social science in Europe and America, Herbert Spencer, Thomas Buckle and Dr. Draper, have presented views on this subject which logically involve materialism and scientific fatalism. They exclude as factors of human progress, free will, moral action, and spontaneous benevolent enterprise and effort.

In Spencer's Sociology, Buckle's History of English Civilization, and Draper's Intellectual Development of Europe and Civil War in America, the views of these writers are stated with great ability, originality and ingenuity. While they reason from different data and pursue different methods of investigation, they reach the same general conclusion that all man's acts are under a law of causal necessity, as much so as the shining sun, the glowing stars, or the flowing streams. Man is a wheel in nature's mechanism and moves with every other wheel and under the same law, is the judgment of these writers. The grandest man that ever lived is but a link in nature's chain and must move as the chain moves, and when and in the direction the chain moves.

Mr. Spencer applies the laws and principles of physics to biology, the laws and principles of biology to psychology, and the same laws of physics through biology and psychology to sociology. This is the thesis he has proposed to prove in his grand system of cosmic philosophy by which he essays the task of securing a scientific law for all phenomena. He thus places all phenomena in the same category and under the same law of necessity. This he holds is necessary to any scientific conception of phenomena. This would be true if all science was physical, and all phenomena material; but as this is not the case, I can not see why we should apply the laws and principles of physics to social phenomena in order to make social science possible. Certainty and not necessity is the condition of scientific conception; study and prevision, and that results from the action of free mind as well as from the necessary movements of matter. This would bring social phenomena into harmony with our consciousness of freedom, our moral convictions, our ethical judgments, and civil and criminal law. Morality, responsibility, righteousness and crime can only be predicated of man and his actions upon the condition that he is the free, efficient cause of his own actions, and therefore the moral and responsible cause. Under the laws of thought we cannot think of the actions of mind and will as in the same category as the movements of matter, because it involves a contradiction, and that is an impossible conception under the necessary laws of thought.

The hypothesis of the necessity of all human actions is impossible of application in practical life. We always assume in our judgments of men and their actions, and in our feelings towards them and our treatment of them, that they are free and are endowed with liberty of choice and ability to act as they choose. A philosophy the principles and doctrines of which cannot be applied in practical life, is untrue in theory and worthless in practice. The reason is that such a doctrine is at war with common sense, our moral intuitions, universal experience and the language and convictions of the race. It is also fatal to all progress as it reduces man to the standard of the animal, and takes from him all inspiration to great achievement and grand efforts.

Convince men that they are bound by physical laws, by material forces and by the power of circumstances, and you paralyze their energies, wither their strength, blast their hopes and cloud their prospects of future success and advancement. In such a condition effort and enterprise is impossible, and without effort success can never be won, and victory will never crown us as brave soldiers in the battle of life. Political economy and sociology can not be in conflict with the science of law and morals, and be true, for truth is a unit and one form of it must be in harmony with every other form. All true science is one, and when understood will be found to be in substantial agreement. If history, observation and experience have proved anything or settled any question, they have settled certain great principles and facts in law and morals. These principles form the basis of legal and ethical science and with these social science must be in agreement if true. This it cannot be if all social phenomena is under a law of necessity, for law and morals alike proclaim responsibility, recognize obligation, and enjoin and enforce duty. These are only possible upon the truth of the hypothesis that man is free and acts freely.

Duty, obligation and responsibility are misnomers, if man's actions are necessary and not free. Legal enactments and moral precepts to govern stocks and stones would be regarded as madness, but they would indicate no greater madness than the giving such laws and precepts to men, if they act under the same law of necessity, under which stocks and stones move. It is as rational to predicate the crime of murder of the falling stone that kills a man as it would be of the act of the man that takes human life, if the act of the man is under the same law of necessity as the falling of the stone.

This confounding of all distinctions in the laws of matter and spirit unsettles the very foundations of society and makes law and government impossible.

But freedom and intelligence is one of the essential elements of personality, and this is the foundation of all personal rights and privileges. Sweep it away by destroying man's freedom and you sweep away all our vested rights to property, family, life, liberty and the pursuit of happiness.

Camden, Ohio.

Seance Extraordinary with Mr. Wm. Eglinton.

To the Editor of the Religio-Philosophical Journal.

Mr. Wm. Eglinton, of England, is creating great excitement among the intellectual and wealthy class of people dwelling at the Hub and the surrounding towns and cities. His séances are thronged with earnest seekers after a knowledge of man's immortality. It was our great pleasure to be present at one of his extraordinary and truly wonderful séances, held at the residence of the greatly celebrated inspirational lecturer, Mr. W. J. Colville, 94 Pembroke street, Boston. The Pembroke Rooms have become a popular resort for intelligent and cultured Spiritualists. These rooms are never idle. Day and evening they are occupied by mediums who are controlled to lecture, hold receptions, answer questions, give private sittings, séances, etc. Announcement that a medium would give a séance at those rooms, seems sufficient guarantee of the ability of the individual to instruct, entertain or demonstrate, as the case may be, in an acceptable manner to the assembled audience

Mr. Eglinton's séance was held on Saturday evening, March 19th. At a quarter of eight the medium presented himself, and after chatting a few minutes in a very agreeable manner, proceeded to make the necessary arrangements for the séance. Mr. Eglinton is a young man, apparently not more than twenty-five years of age, quite intelligent and refined, highly educated, and very affable in all his manners. Judging from his appearance and from the frank and noble manly expression of his countenance, we should say that he would be the last person that would stoop to deceit and trickery.

There being quite a number more than his usual number present, Mr. Eglinton arranged two circles, one within the other, with a table in the centre, upon which was placed a music box, harmonica and zithern. The medium took his place in the centre circle, joining hands with those by his sides, requesting all present to do the same. On his right was seated Madam Fries-Bishop, a lady of undoubted veracity. I sat in the outer circle, directly back of the medium. About as soon as the light had been extinguished, raps both loud and soft came in perfect showers upon different parts of the table, and very soon the invisibles were at work winding up the music box, and in a few moments it was floating around over our heads, discoursing sweet music. After its aerial journey it rested again upon the table. One strange thing in connection with this manifestation was, that at our request the tunes would be played either fast or slow; also in the middle of a tune it would stop playing and answer our questions—all that could be answered by yes or no, by sounding three notes for yes, and one for no. It was a very accommodating music box, and if it had not been purchased in Boston, I should have ventured the opinion that they have a different kind of music box in London, than can be found in America. This puzzled me about as much as any manifestation I witnessed during the entire evening.

Soon the zithern was moving over our heads, and touched by softest fingers, vibrated to the melody of "Home, Sweet Home," prophetic of that home beyond where all the noble acts of our lives vibrate in strains of sweetest music forevermore.

While the other manifestations were taking place, I felt different sized hands pressing gently upon my head, face and hands. It seemed to me as if this manifestation came in answer to an expressed wish that was taking shape within me, for I was running over in my mind the words of the second stanza of Mrs. Staples's "Circle Song:"

> "Dear hands, soft tender hands,
> Cool with the breezes of spirit-lands,
> Oh, come, come, give to each one,
> Proof that their loved ones to them can come.
> Hands that hover o'er aching heads,
> Hands that smooth all tangled threads,
> Hands so ready, so steady and strong,
> Guiding us on to the loved ones at home."

About this time there was a lull in the manifestations, and I noticed that the medium was breathing very heavy and quite irregularly. There was also some little commotion in the inner circle, evidently something of an unusual character was taking place. Soon all in the room were aware that Mr. Eglinton was

FLOATING IN THE AIR,

and still the circle remained unbroken. Of course it was impossible for us to see him in the air, yet we know of parties whose heads came in contact with the boots of the medium, and we also know that he was not in his chair. The levitation of the medium only occupied a few moments of time. After this manifestation, the medium being again seated, the dark séance for physical manifestations closed. The gas was lighted, and the persons present had an opportunity to converse with one another upon the nature and cause of what had been witnessed. Upon inquiry it was ascertained that Mr. Eglinton had not broken the circle during the séance, consequently he could not have produced the manifestations.

After an intermission of about ten minutes, Mr. Eglinton said he would sit and see if we could not have materializations in the dark. He arranged all present in the form of a horseshoe, and he took his seat at the open end, free from contact with all present. The gas having been turned off, some ten minutes passed before anything occurred; when large patches of light irregular in shape fluctuated in the air. Some looked like fleecy clouds seen in the evening sky, flushed with all the glory of the expiring rays of sunlight; others were pale yellow, and still others were of a bluish cast. Some of these lights were at least three feet in length, and two feet wide, yet not any object in the room was revealed by them. They were lights shining in the midst of darkness, yet not dispersing the darkness. As I watched one of those large lights, I could see a somewhat darker object forming in the centre, and as I watched I saw a rather mischevious elfish face smiling upon us out from a cloud of light.

During this séance, also during the one for physical manifestations, a sprightly influence calling itself "Joey," was talking a greater part of the time with an audible and independent voice, and I thought then, and still think, that this face might have been that of "Joey."

After this séance was finished, the gas was lighted and arrangements were made for the light séance for materializations. Dark curtains were suspended over the doorway between the two parlors, and the back parlor was used as a cabinet. I was seated within three feet of the cabinet. The light was turned down, yet it was sufficiently good for me to distinguish the features of every one present. Mr. Eglinton passed within the cabinet, and just as we heard him throw himself upon the sofa, a female spirit draped with a long flowing white robe, appeared at the aperture, and stepped out into the room, and then quickly retired into the cabinet. If Mr. Eglinton had had the robe in the cabinet, he could not have donned it as quickly. In a few minutes the curtain was parted and a very tall spirit wearing a turban upon his head, robed in a garment of purest white, made of some soft fleecy material, stood between the two curtains. He stepped out into the room, and was not more than two feet distant from me. I could see that his complexion was that of the Orient, and that he wore a long, black beard. All his movements were graceful, and I could not help noticing how skillfully he had arranged his toilet, not a crease, fold or wrinkle could I observe in his dress that trailed two or three yards behind him upon the floor. He retired bowing gracefully. Two other rather indistinct forms were seen. Thus closed a most remarkable séance. From "Joey" we learned that the Oriental spirit was "Abdullah."

It seems to us that Mr. Eglinton is destined to do a great and good work while he remains in America. His organism is such that he is enabled to encounter the chilly atmosphere of skeptics, and submit to stringent test conditions. Many will, undoubtedly, through his medial powers be brought to a knowledge of spirit communion. May he meet with a kindly reception from Spiritualists wherever he may sojourn, is the wish of the writer.

GEO. A. FULLER.

Dover, Mass., March 23rd.

Woodhull on Mendacity.

BY WM. EMMETTE COLEMAN.

In the London *Court Journal* not long since was published (and no doubt paid for as an advertisement), a remarkable letter from Victoria C. Woodhull, which in barefaced mendacity has probably never been exceeded. It seems that some parties have actually insinuated that in former years Mrs. Woodhull was an advocate of free love, and published a newspaper in the interest of that doctrine. This she terms the "blatant voice of calumny," "the stored-up venom" of "unscrupulous and corrupt minds." "Cancerous tongues" says she, "wag gleely with insinuations—direct accusations there are none—calculated to befoul an unsullied reputation and an honored name—a name which I had flattered myself should have long survived my mortal destiny." Mrs. Woodhull, it seems, waxes wroth at mere insinuations; no one, then, has told the plain truth about her; no "direct accusations" have been made. And yet, though these "cancerous tongues" have refrained from revealing, in its horrid deformity the "true inwardness" of this shameless woman and contented themselves with simple "insinuation," she ransacks the vocabulary of denunciation for terms expressive of the enormity of their offense.

When Mrs. Woodhull talks of her "unsullied reputation and honored name," she very conveniently ignores her unenviable reputation in America, and the loathing and abhorrence associated with that "honored name" in the minds of all lovers of decency, virtue and morality. Her name will, doubtless, "long survive her mortal destiny," as she fondly hopes, but it will be, as a synonym for promiscuity, debauchery and prostitution.

Would it be believed that even Mrs. Woodhull would have the effrontery to deny positively that she ever had any sympathy for, or was in any manner connected with, the doctrine of free love? "No viler aspersion," she says, "was ever uttered." She essays to explain how her "name got mixed up in connection with a small section of the American community called 'Free Lovists,' for whom, ever since I became acquainted with their principles, I have entertained the profoundest abhorrence." How do her free love followers and quondam worshipers in America relish this repudiation of them and their principles, by their former high priestess? She proceeds to state that she was the ostensible editor of a New York Journal, "a paper not devoted to free love, but to the elevation of woman, politically, morally and religiously." She did her best to exclude free love matter from it, but owing to her lecturing engagements in distant parts of the country, she was not at all times enabled to exercise a "rigid supervision" of the contributions sent in for insertion in the paper; so "articles favoring free love appeared without my knowledge or sanction, which startled the readers of my hitherto spotless [sic] print. ....I became inculpated as though I were morally responsible for utterances and doctrines which I loathe and abhor from the depths of my inmost being. I now openly avow, with all the earnestness of righteous indignation, that during no part of my life did I favor free love even tacitly." What think the intelligent citizen of America of the foregoing? A greater departure from the truth it were impossible to make. I read her paper regularly till it ceased publication, and it constantly, over her signature, advocated free loveism; she lectured in New York and all over the country in advocacy of free love; her lectures were published in pamphlet form and sold in large numbers; she agreed in favor of free love in discussions in newspapers; she repudiated the marriage tie, and lived in concubinage with Col. Blood for years. I heard her lecture extemporaneously in favor of free love, and during the evening she hailed Col. Blood, who was sitting on the platform with her, as her "lover," not her husband; she said she had a right to change her lover every day if she wanted to; she publicly acknowledged at the Spiritualist National Convention in Chicago, that she had prostituted her body to get money to carry on her paper; and yet she "never favored free love, even tacitly!"

Such barefaced, willful lying has been rarely paralleled in the annals of literature.

Presidio of San Francisco, Cal.

Can Read Without Ever Having Learned.

Amos Wood, a colored man, nearly white, well advanced in life, and an industrious field laborer, has always lived about Linden and Rahway, and is now working for Frank Stimson. Recently he seems to have received a gift of a wonderful nature. It is believed by those who have always known him that he never learned to read; that he seldom attended divine service, and until within a short time never expressed an interest in religious matters. Now he reads fluently from the Bible, quotes passage after passage with perfect accuracy, and reads and repeats hymns quite as readily. Like Johnny Appleseed he preaches by the wayside to all who will listen, and it is said that he is concise and uses good language in imparting to his hearers the truths of the Bible.—*From the Elizabeth (N. J.) Journal.*

There is no school like God's large schoolhouse. And there are no school-days to compare to the three score-and-ten years in which we move to and fro about this school house of our Father, with our books not slung over our shoulders, but carried in the heart.

Michigan State Association of Spiritualists and Liberalists—Annual Meeting at Flint.

To the Editor of the Religio-Philosophical Journal:

In advance of the report of this meeting which the Secretary will send you, I give a word in regard to it. I reached there the afternoon of the 25th of March, and found the hall filled with some 300 people, the day being devoted to mediums, and J. P. Whiting, of Milford, presiding. D. R. Stone, of Holley, a veteran reformer; Mrs. Carpenter, of Lapeer; Mrs. Sarah Graves, Mrs. Pearsall, Mrs. Walton and others, made brief talks, and good feeling ruled. The remarkable pictures by Mrs. Whiting, drawn under spirit influence, were looked at with much interest.

I learned that the two previous days had been filled with conferences and addresses by M. K. Wilson, of Auburn, Indiana, a man long and favorably known; Mrs. Walters, Mr. T. D. Lacey, etc. Friday night, Mr. Burdick resumed the chair; Delos Allen made some remarks and Mrs. Pearsall spoke. Saturday the audience went to Fenton Hall, and society business, elections, etc., filled the day. Of the business a noteworthy feature was the adoption of a plan by which members of the Association retain their right of voice and vote through the year, but at the next Annual Meeting, in March, 1882, none can vote except delegates from societies auxiliary to the State Association. At and after that time membership gives no right to vote, save to the few delegates a dozen societies may send, and these "run the machine" while the non-voting members pay their dollar each and sit and speak, but are to be without right to vote. This seems like an excellent device to make the members fewer still than now.

Saturday night Jacob Wilbur and Mrs. C. Fannie Allyn spoke. Sunday morning was set apart for an Anniversary address on the 33rd year of modern Spiritualism, which it was my privilege to give. Dr. Spinney and Charles Andrews spoke in the afternoon, and J. H. Burnham closed at night.

Resolutions against any "doctor law" were passed, also in favor of fair yet thorough laws against the publication and sale of indecent literature, in favor of monogamic marriage and woman suffrage, emphasizing the need of high personal conduct and character, and of fair yet thorough tests for mediumship and encouragement of good mediums—these last being a readoption of the same resolves passed two years ago, and which really endorse the course and views that the RELIGIO-PHILOSOPHICAL JOURNAL has held so steadfastly. All the resolutions passed unanimously. A good camp meeting committee was chosen. The attendance ranged from 200 to 600—somewhat less than last year, but good in quality. The membership is less than last year. The Flint Society did their part well, and made all pleasant so far as they could. Mr. Augustus Day's book and journal stand held its useful place, as ever.

G. B. STEBBINS.

The Fears of Humanity.

BY PETER THOMPSON.

The Saratoga Eagle has an article with the title above from Mr. Thompson, an intelligent and thoughtful Spiritualist from which we extract:

Why must all new developments come from outside the established system? After constant denial, the leaders of the old are now compelled to admit the wonderful powers of mesmerism and kindred psychic influences pertaining to the human soul, and, lo! they have the key which unlocks a mighty mystery. Yes, it is the key, but it unlocks only the outer door. Push on, oh, halting ones! and the inner temple will reveal more glorious things than was ever dreamed of in your philosophy. You are standing in the vestibule and holding high a great flag on which that old and wicked name *Demon* is inscribed. But, be assured, its power to frighten is no more. The earnest soul who trusts and loves his God will have no fear of traps concealed to catch and hold him. Why has God need for such a wicked work?....

How true it is that history repeats itself and to some extent at least that which has been may be again. Through the long dark history of time the fears of men were stronger than their reason, and thus the shrewd and artful were ever ready to take advantage of the masses, and mould them to their liking. In every cloud they saw an angry God; in natural phenomena they saw the hiding of His face; they heard His displeasure in the thunder's roar and saw it in the lightning's flash. To-day they are ready to stand aloof and cry devil, and call for sacrifice to appease an offended Deity. Every new development must meet the stern resistance of the powers that be, and fight its way to its high destiny. But, thanks to what they have achieved, no longer can they bring the fires of persecution as once they could. Thought can now expand itself and feel its way with comparative security.

Mesmeric control is the first step, the outer door to spiritual communion. When this mesmeric influence is better understood it will be utilized as an untold blessing in the hands of the good, but like all others can be abused. These influences are known in getting up revivals, in making conditions by having anxious seats, and in true prayer, strong desire, the exertion of will power over the subjects, if these are rightly directed the spiritual presence will be there. The invisible spirit has more magnetic power than any in the earthly form, and the wonders they are now doing are to bring in the new or spiritual dispensation, and they will increase in strength and power until they cover the earth as the waters cover the sea. How many are the papers of to-day whose editors are so bigoted they will only admit in their columns such things as they think will cover up the good and expose the bad. If they would give to their readers an impartial account of but a small part of what is taking place to-day in these things, the world would understand it better. It is our privilege to make ourselves susceptible to pure and good influences, and when we are, the light, the hope, the comfort derived from it cannot be expressed. Life is crowned with a high and holy purpose, strength to bear the trials and disappointments, courage to meet the scorn of those who do not understand us, and a confidence which is a well-spring of joy.

GEORGE ELLIOT.—There was an ever-enduring pain in her life, with no vision of the compensation of the glories of heaven. This is sad to think of, but we must take George Elliot as we find her. In speaking of her the other day, a lady said: "Let him that is without sin among you cast the first stone." It is not a question of casting stones; we have only to regret the mistake and say "God rest her soul," and believe her soul has found rest in the vast surprise and the boundless bliss of heaven. For after all, there is no other place to which so grand a soul as hers could have found its way.—*Rev. Robert Collyer.*

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

Keep in the ranks, or the hurrying host
Fill the gap and you lose your place,
Weary enough is the route at most,
Denied the light of a soul's true face,
Step by step through the night and day,
If funeral march or a wedding air,
Down valley, up hill, and we cannot stay,
Faint with hunger or sick with care.

On and on through the world we go,
Never a halt in the endless line,
Marching to orders they may not know,
Sealed with the mystical seal divine;
Tired hearts are its muffled drums,
Swathed in velvet or rags of sin,
The missing unmissed, and the host that comes
Press the disabled and swell the din.

"Fall in line" is the common cry,
"Danger to him who shall dare advance,
To plant the banner of Truth so high,
The rear shall fall of a purblind glance."
Here a picket has been transferred
To silent duty beyond the camp;
"Private promoted!"—the angels heard—
Relieved from watch and the ceaseless tramp.
[*Helen Rich.*

In Germany the Victoria Lyceum at Berlin, under the supervision of the Crown Princess provides regular examinations for young women, and certificates of excellence. A chair is also held by a woman Ph. D. In Italy many preparatory schools have been established for girls, and universities have been opened to women.

Japan is rapidly advancing in educational facilities. Hitherto prejudice forbade women to engage in any but household labor, but now poor but respectable classes are entering manufactories. School facilities for them are increasing, and western habits of body and mind are gradually usurping the woful limitations of the Mikado's Empire.

Women are voting on school-boards in Vermont, Massachusetts, New York, Oregon, Kansas, California, Colorado, Minnesota and Michigan. This innovation has been made with little real opposition but with much jesting and sneering. In some of them the conditions of voting are so unjust and degrading, as to make it a question whether they should be accepted. In Massachusetts for instance, the most ignorant naturalized foreigner has an unlimited vote, while the most intelligent and conscientious mother, who desires to secure proper school officers, goes through several forms which are solely for the purpose of embarrassing and hindering her from the exercise of her natural right. She has to pay $2.00 poll tax, for that single vote, then she must give her parentage, birth place, age, and read and write, before her ballot can be deposited. Under these circumstances, it is a wonder that women do not wait for a juster and more equitable law.

London papers now allow that the admission of women to the Arts and Science classes at University College, in that city, has been justified in every way. The number of men in the college has been considerably increased, and the standard of scholarship has been rather raised than lowered. In the late distribution of prizes in the Faculty of Arts, the young women took a very good proportion of testimonials. Last year the highest mathematical prize was taken by a woman; this year they have won first places in political economy, Latin and Greek. They have been less successful than men in fine-art classes, where they were expected to succeed, rather than in the classics.

At the Annual Election of Sorosis, in March, Mrs. J. C. Croly and Dr. A. D. French were re-elected, respectively to the position of President and Chairman of the Executive Committee. At the annual dinner, most of the resident members and a large number of guests were entertained at Delmonico's in the usual quiet way, where toasts were drunk to the accompaniment of tea and lemonade. Among those present were Genevieve Ward, Kate Field, Mrs. Brockway, President of the Brooklyn Woman's Club; Mrs. Ropes, President of the Orange, N. J., Woman's Club, and many others.

At the last meeting of the Woman's Club of Orange, the topic for discussion was George Eliot. Among the speakers were Mary F. Davis, Rev. Phebe A. Hanaford and Jennie June Croly. Clubs similar to these are being established in many towns and villages, which are educational, social, recreative, reformatory or philanthropic.

We are indebted to the *Popular Science Monthly*, to an article on "Woman in the Practice of Law," which, though not exhaustive, gives the more prominent women lawyers in the order of their admission to the bar:

"There was doubtless more opposition to the application of women for permission to practice law than to follow any other professional calling formerly monopolized by men. It is believed that the pioneer in the study of law was Mrs. Myra Bradwell, who, in 1869, applied for admission to the bar of Illinois. On being refused she carried her claim to the Supreme Court of the United States, and was again repulsed. Next came Miss Lemina Barkaloo, of Brooklyn, N. Y., who, during 1869-70-71 studied in the Law School of Washington University, at St. Louis, Mo., and died just as she had completed her course. After her was Miss Lily Peckham, of Milwaukee, who, becoming discouraged by the opposition, abandoned the study of law for that of theology, and died before any of her hopes were realized.

"The first women admitted to practice of whom we have any record was Miss Phœbe Cousins, daughter of a former Superintendent of Police of St. Louis, Mo., who was received at the bar of that city in 1871. The first who ever argued a case in the Circuit Court of the United States was Miss Helen M. McDonald, of Boston; the first who was admitted to practice in the Supreme Court of the United States was Mrs. Belva A. Lockwood, whose name was enrolled March 3rd, 1879; and the first who practiced law on the Pacific slope was Mrs. Mary J. Young, of Sacramento, who was admitted to the bar of the Supreme Court of California, May 3rd, 1879.

"Between the application of Mrs. Bradwell and the admission of Mrs. Young there were many successful applications, of which the following are recalled: Miss Sarah Kilgore was admitted at St. Louis in 1871, from the Law School of Michigan University. In 1872 Miss Georgie Snow was admitted to the bar in Utah, and Mrs. Clara A. Nash in Maine. In the following year Annette and Florence Cronise were admitted at Tiffin, Ohio; A. M. Hulett, at Chicago; Charlotte E. Ray, at Washington, D. C.; and Miss Raper, at Ann Harbor, Mich. Miss Hulett died after three years of successful practice; Miss Ray is a graduate of the Law School of Harvard University, and Miss Raper of the Michigan University.

"In 1874 Lavinia Goodell was admitted at Janesville, Wis., and she soon after associated with her Miss Angie King. The Michigan bar received Miss Ella A. Martin and Miss Fredrika Perry in 1875, after their graduation from the Law School of the State University, and in the following year both were admitted to the Illinois bar, and forming a partnership, they settled down to practice in Chicago. In 1876 Mrs. Mary E. Forster began to practice in Ann Harbor, Mich.; in 1877 Martha A. Dorsett was admitted in Minnesota; in 1878 Bessie Eaglesfield, at Grand Rapids, Mich.; Miss Agnes Scott, at Tiffin, Ohio, and Miss Morrill; at Chicago, besides two young women from the Iowa Law School. Miss Kane, of Janesville, Wis.; and Mrs. Clara Foltz, of San Francisco, were admitted in 1879, in addition to those before credited to that year. A special honor was paid to Miss Nancy Smith in November of the same year, when on being received by the bar of Keokuk, Iowa, the presiding judge descended from the bench to congratulate her. In the evening the lawyers of the city further complimented her with a very grand banquet.

"Of the above women, Mrs. Lockwood is the best known to the public. After having gained considerable distinction as a lawyer, she applied, in 1877, for admission to the Supreme Court of the United States. At that time the motion was denied, not for any lack of experience, study or ability but solely because the petitioner was a woman. In the fall of 1878 she applied at the Circuit Court at Baltimore, and was refused admission by Judge Magruder. Disappointed, but not cast down, by these failures, she determined to secure, if possible, for her sex an authority to practice in the Federal Courts that could not be questioned. Her efforts were directed to Congress, and with marked success, for at the ensuing session a bill authorizing the admission of properly qualified women to practice in the Supreme and Circuit Courts were passed by both Houses. On the 3rd of the following March, on motion of District Attorney Riddle, she was received into this high grade of practice at Washington.

"On the 2nd of February, 1880, Mrs. Lockwood was one of a group of persons engaged in a ceremony of a most notable character. A motion had been made in the Supreme Court at Washington, before Chief Justice Waite, that ex Governor Joel Parker, of New Jersey, be admitted to practice in that Court. Immediately Mrs. Lockwood rose and moved the admission of Samuel Lowery—a colored lawyer, of Huntsville, Ala.—also, who, she testified, possessed the necessary qualifications. His credentials being properly executed, and no objections being made, Mr. Lowery was sworn in with Mr. Parker both taking the same oath, with hands resting upon the same Bible.

"Mr. Lowery was the first colored man admitted to the Supreme Court of Tennessee and the Courts of Northern Alabama.

"We notice that Mrs. Foltz, before mentioned, has scored quite a victory in San Francisco. Having applied for admission to the Hasting College of Law in the State University, the directors refused to admit her, because they 'believed and determined that it was not wise or expedient, or for the best interests of the college, to admit any female as student therein.' Upon this, she in person obtained from the District Court of San Francisco a mandamus compelling the college to open its doors to her. The directors then appealed to the Supreme Court, where Mrs. Foltz argued her case with such clearness and legal force that the Court decided the question wholly in her favor."

Let Us Have Peace!

BY LITA BARNEY SAYLES.

To the Editor of the Religio-Philosophical Journal:

Thus far in the world's history, war has been the rule and a consequence of the condition of things, and if we look at its permanent results, carrying civilization to the heart of barbarous countries, and spreading a knowledge of the arts of agriculture, etc., and in later years, of the sciences even, into lands thus blest by their conquerors, we shall say that war is sometimes desirable, and has been most useful. The motive of these wars has been merely conquest, but nature avenges such outrage and brings about the conquered, her great compensations of growth and culture!

In the long past war has been unavoidable, because men lived in the lower department of their being, to which the law of force corresponded, and the sweet whisperings of justice and fraternity could not make themselves heard by the masses; but we are growing toward an era when arbitrament shall take the place of the sword—when the wisest shall reason together and find how a satisfactory result can be attained without resorting to the law of force and the shedding of blood. Our fratricidal war in the States was a blot upon the pages of civilization; it should have been arbitrated, and has avenged itself in a financial and moral prostration from which we are but just recovering.

As in the history of the physical world, so in the realm of spiritual phenomena—spirits came to us, desiring and determined to make themselves and the phenomena known to the world. They just as naturally seized upon any organism through which they could manifest, as we should seize air, rather than water, to breathe. It was a necessity of their work. The less grown or undeveloped part of humanity, is the negative part; as we develop into higher capacities of being, we grow stronger and more positive. We do not yield obedience to the will or opinions of others; we have our own thought, and this renders us more positive than when we had no individual conclusions of our own, but depended on those of our superiors.

It was to this ungrown, and therefore mostly unbiased element, that spirit-control came. A lack of growth does not necessarily indicate wrong doers or wrong doings, but it first means the childhood of the race; and children having no guardians to watch over and control them, are more apt to do foolish or even wrong things than adults. Also the influences that could control such mediums, would naturally be more or less child-like or undeveloped, and given the determination to make themselves manifest, the childhood or undevelopment of both spirit and medium, the incredulity of the masses that it was intended to convince, the delicacy of the conditions which we know to be necessary to a revealment of the Spirit-world through matter, and we have very good reasons for the likelihood of trickery and chicanery of both spirit and medium; but primarially, I believe of the spirit, who, knowing his ability to sometimes produce the phenomena, still finds failures quite as much the rule, and takes the condition of darkness to manifest in, in order that he may control his medium to do the thing that he, at this time, fails to do. Many mediums are more sinned against by the Spirit-world than sin of their own deliberate intent. Few would dare subject themselves to the odious charge of being caught in paraphernalia, if they were fully themselves when they prepared with it.

Now, war has been necessary to bring these spirits to terms; to show them that they cannot longer mix up their realities and cheats. It has been a war of emancipation for the mediums, if they would only understand it. It has been a war against the powers of darkness, and to let in the powers of light. It has not been against mediumship—heaven forbid! Its purpose has been to place mediumship upon the high pedestal to which it is entitled. The RELIGIO-PHILOSOPHICAL JOURNAL has done its work, and we thank it for all the good done. It has, by its forcible examples and ways, created a new and advanced public opinion which says that when public medium's do not desire all fair analysis of action and motive, it is not unfair to suppose that they are conscious of doing something that they wish to cover up. This is a great deal for one paper (struggled against by all the rest of the spiritual press) to accomplish in the short time that its present editor has presided over it. Those live longest, who live best, and according to this adage the JOURNAL and its editor have lived long. Let it lay claim to its laurels and be satisfied with its victory, for the victory is great. We have antagonized sufficiently—let us arbitrate.

But there are other wars that are cruel and unjust; those that would in any way suborn the spiritual convictions of any man or woman; and while approbating the JOURNAL's good work in creating a healthy public opinion of mediumship, many will deprecate its interference with those, who, living in the domain of the mental, moral and spiritual, do not come to the same conclusions upon some subject, as the JOURNAL. It is unwise and unkind to wage war upon such leaders in our ranks, as Dr. Buchanan, A. J. Davis, Drs. Peebles and Brittan, and Henry Kiddle, Esq., etc., who are bright, shining lights, stars of the first magnitude in our spiritual heavens. What if they do not all think with the JOURNAL and myself! What if some take Christ as their guiding principle and seek to lead their followers up to him, as a great example! We might, any of us, do much worse. There is nothing demoralizing in these teachings, and it is unworthy the advanced position we assume before the world to stoop and cast stones at those whose shoe-latchets, some of us stonethrowers may not be worthy to unloose. This is the way I feel toward these pioneers in our spiritual civilization. I hold them all tenderly in my heart, for I am reminded of a time soon coming, when the dear and revered gray heads of some of these must, in the course of nature, go from our sight to rest beneath the daisies, and I would not unnecessarily wound the spirits of these untiring emancipators of their race. They have chosen to work for a faith that was unsavory—for a people that could not understand them for many years—to accept poverty by this choice, instead of a remunerative position in a more favored arena of the world, for they are all men who could have commanded such.

Let us realize what we are doing in heaping obloquy upon those who have been teachers and examples among us, not adding to their martyrdom the drink of gall. Let us love them and keep them with us as long as possible, our good fathers in spiritual things! Let us put aside war, now that the morning star hath arisen—leave off destroying and help to create. The refinements of civilization can only come after the battle hath ceased. "Let us have Peace!"

March 12th, 1881.

Book Notices.

THE DUTIES OF WOMEN. Lectures by Frances Power Cobbe. G. H. Ellis, Boston, publisher; sold by Colgrove Book Co., 40 Madison Street, Chicago; price $1.00.

Miss Cobbe is an English woman of high standing and ability, a liberal thinker, an actor in reform, an advocate of woman suffrage, a writer of valuable books, and was a warm friend and correspondent of Theodore Parker. This volume is made up of lectures given in London and repeated in Clifton last winter to audiences of intelligent and thoughtful women, on the personal, social and family duties of woman, and her duty as a citizen of the State. Its every page bears marks of the insight, ability, large experience and fidelity of the authoress. She says:

"It is our task to make society more pure, more free from vice, either masculine or feminine, than ever.... I have seen every year (for twenty-five years) more reason to regard the part hereafter to be played by women in public affairs as offering the best hope for the moral, and still more emphatically, for the spiritual, interests of humanity....

"We are, many of us, in these days wandering far and wide in despairing search for some bread of life whereby we may sustain our souls; some *Holy Graal* wherein we can drink salvation from doubt and sin. It may be a long quest ere we find it; but one thing is ready to our hands. It is DUTY. Let us turn to that in simple fidelity, and labor to act up to our own highest ideal, to *be* the very best and purest and truest we know how, and to *do* around us every work of love which our hands and hearts can reach. When we have lived and labored like this, then, I believe, that the light will come to us as to many another doubting soul; and it will prove true once more that 'they who do God's will shall know of his doctrine,' and they who strive to advance his kingdom here will gain faith in another divine realm beyond the dark river, where virtue shall ascend into Holiness, and Duty be transfigured into Joy."

SHAKER SERMONS: SCRIPTO-RATIONAL: containing the substance of Shaker Theology, together with replies and criticisms logically and clearly set forth. By H. L. Eads, Bishop of South Union.

The Scotsman, a large journal published in Edinburgh, Scotland, has a long notice of this book, from which we extract:

"The volume throws light upon views which are often regarded by many as merely amusing and incredible except by the credulous. .... In their quiet community where the Shakers have all goods in common, where they sit at the same table, till the rich fields and vineyards, neither marrying nor giving in marriage, like the angels in heaven, and having their numbers recruited only by converts from the world, they form a very peaceful flock. They deny the right of war and of oaths; they hold marriage to be wrong; they believe that Christ has re-appeared, and the new earth begun; that Adam's sin has been atoned; they believe that death is abolished, for decease is only a change of form, which hides the saints from the eyes of the world, but not from the purified eyes of believers, who can hold communion with them. When members join their number, they die to the world, enter the 'resurrected order,' and no more marry; and husbands and wives become as mere brothers and sisters. Labor is a holy function, and to till the earth a sacred work, and every one follows some manual trade....Of this order Elder Eads is a teacher, an authorized expounder of its creed. The volume of sermons is entirely doctrinal, and even to some extent controversial. Its style is direct and simple, showing some acquaintance with the literature of theology and popular science, which it not seldom attacks....It is worth reading, as a contribution to religious opinion, as a curious phase of belief—in fact, as a study in the pathology of theology.

UNITED RELIEF WORKS OF THE SOCIETY FOR ETHICAL CULTURE.

A handsome pamphlet from New York, with reports of the Workingman's School, the Free Kindergarten and the Nursing Department, all under the charge of this Society, and an address by Felix Adler its President, showing a good deal of practical and charitable work, well done.

Mr. Adler speaks each Sunday to good audiences, and this union of Sunday meetings with these good works is wise and commendable.

We notice that liberal Jews, men of wealth and standing are interested in these efforts, attracted probably by the eloquence of the preacher, who is *of* Jewish birth. They seem to be Israelites "in whom there is no guile," but who give freely to human efforts which reach wider than sect or class.

NATIONAL ANTI-COMPULSORY VACCINATION REPORTER.

This vigorous monthly magazine, edited by Mrs. Hume-Rothery and the organ of a National League, comes to us from England full of facts, of forcible protests against "regular" medical tyranny and of reports of meetings of auxiliary Leagues, and of meetings on the Continent, at Stuttgart and elsewhere.

Its aim is to end the legal sanctions to alleged professional tyranny of physicians, who poison patients by vaccination, making the remedy worse than the disease.

Let us take away *all* especial vested powers from M. D.'s, and from D. D.'s, and let medicine and divinity stand or fall on their merits.

Magazines for April just Received.

St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece—The Lesson on the Sampler; Lost in the Fog; The Smallest Bird in the World; Master Moono; Mystery in a Mansion; My Barometer; Foxy Confucius; The Cochineal; Cross Patch; Karl's April First; The Little Woolly Elephants; Who Told Mother? Disgraced; The Cooper and the Wolves; Easter Card; Crooked Spectacles; Mary, Queen of Scots; A Lesson for Mamma; In Nature's Wonderland; Why; The Peterkins' Excursion for Maple Sugar; A Race in Mid-Air; Poems by a Little Girl; Phaeton Rogers; The Old School-House; The Treasure-Box of English Literature; Mumbo Jumbo; For Very Little Folk; Jack-in-the-Pulpit; Report concerning "A Story to be Written;" The Letter-Box; The Riddle-Box.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: The Development of Political Institutions, by Herbert Spencer; The Black Races of Oceanica, by Dr. R. Verneau; Physical Education, by F. L. Oswald, M. D.; History of Chronology, by Prof. E. S. Burns; Some Notes on a Doctor's Liability, by Oliver E. Lyman; Origin and Structure of Volcanic Cones, by H. J. Johnston-Lavis, F. G. S.; Man and the Vertebrate Series, by Chas. Morris; The Relative Hardiness of Plants, by Sam'l Parsons, Jr.; What is a Cold? by A Medical Man; The Purification of Sewer-Waters, by M. E. Aubrey-Vitet; Mr. Frank Buckland, by Spencer Walpole; The Felicity of Naturalists; Plantation Folk-Lore, by Prof. T. Crane; An Ancient Scientist; Sketch of Michel Chasles; Literary Notices; Popular Miscellany; Notes.

Magazines for March not before Mentioned.

St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Sketches of St. Louis; The Cart Before the Horse; Prairie Life in the North; The Awaking; Royalty-Progress; Timely Topics; Dead Broke; Hobbies; Sam and the Others; Country Life; Arguments Favoring Taxation; Carlyle: Home Life: Why Uphold a Monarchy? Fashions for March; Editorial Miscellany, etc.

Religio-Philosophical Journal

JOHN C. BUNDY, - - - Editor
J. R. FRANCIS, - - - Associate Editor

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NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of $3.15 per year. To accommodate many old Subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons; as our terms are PAYMENT IN ADVANCE.

Significant Narrations—New Effort of the Spirit-World.

Doubtless our readers have noticed, within a few months, the frequency of interesting extracts we have selected from popular newspapers and given place in our columns; these extracts being narrations of spiritual experiences under various names. The growing frequency of such newspaper articles, even creeping into religious journals now and then, is significant. A popular newspaper is like a barometer, subtilely affected by the atmosphere, only the newspaper feels and obeys the intellectual and spiritual variations in a mental atmosphere far finer and more penetrative than the invisible air we breathe. Unpopular subjects are *tabooed* and ignored, or only named to be ridiculed or slighted. A little gain in public opinion finds its test and record in a half-decent mention and a semi-respectful allusion in the newspaper. Let the over-hated heresy or alleged folly grow reputable and wise in popular esteem, and it finds ample and honorable record, and stout defence by able writers when none is needed.

Spiritualism is not yet popular. Magnetism and clairvoyance are not yet recognized by the learned and pompous conservative. Of all the medical colleges in the world only one of any school recognizes magnetic therapeutics. That high honor belongs to the medical college in New York City, where Dr. Alexander Wilder so ably fills a Professor's chair endowed to teach magnetic healing as a science. All the rest of these colleges will come in at the eleventh hour, but we can wait, and meanwhile we should remember that the wise efforts of Andrew Jackson Davis and his friends have made this Professorship a success. As yet we are safe from the sore perils of popular praise, but we are less abused and more recognized than in the near past. Of this these newspapers give record and bear unconscious testimony. In little weekly journals from the distant byways of the land, and in great dailies from a score of cities we find narrations, well proved and well inserted, of prophetic warnings, strange apparitions, remarkable dreams, singular noises, moving of heavy bodies, wonderful clairvoyance, healing in answer to prayer or by magnetism, tests with spirit mediums, and so on, far more prominent and frequent than ever before. Many of these show ignorance of spiritual laws and want of experience and wisdom, give one a confused impression, and could hardly be fully accepted. To sift and refine needs the experience and insight which only a trained Spiritualist can gain. But they all awaken thought and tell of a coming change. Spiritual knowledge gives the key to these mysteries. To-day the world is curiously looking at them, to morrow it will come to us for the key.

Two things are indicated by these many articles on these topics in our newspapers:

That many hearts and minds are hungry for spiritual food.

That the people in the Spirit-world, men and women once our friends and the friends of others on earth, are making special efforts to reach and inspire us. This important fact we must not forget or underrate, and with it must come a deep sense of our duty and our work to help them.

This is not all on one side. We have our part to do. We must welcome these angel guests with wise and warm hospitality. We must keep the ill-disposed or undeveloped at respectful distances, and yet be friendly and sympathetic with them, and so help these "spirits in prison" out of darkness into light. We must give reverent attention to the gifted and true from the Spirit-world. As surely as we need and crave their help so surely do they want ours as well.

In his fine poem, "The Blessed Damozel," Dante Gabriel Rossetti, puts into the lips of the spirit damsel in heaven, watching and waiting for the coming of her lover from earth, these words:

> "I wish that he were come to me,
> For he will come; she said:
> Have I not prayed in heaven?—on earth,
> Lord, Lord, has he not prayed?
> Are not two prayers a perfect strength?
> And shall I feel afraid?"

True prayer is uplifting desire, and this desire, shared with the denizens of the Spirit-world, must unite our souls, prompt us here and there to use best and wisest means, and so bring the boon of spirit-presence and intercourse, linking the two realms in the bond of a common and mutual blessing.

Let us do all we can, by spiritual culture, by clean and useful and sincere living, by family and private séances, by helping all good and true mediumship, to open the way for the special effort that the Spirit-world is now making to approach us.

To illustrate the matter of newspaper articles, we give one lately met with in a Maryland journal. In this case the weird story of some perturbed and ignorant spirit who needed some wise Spiritualist to talk with him, learn his wants and help him to a better mood:

A MOCKING GIRL PUNISHED BY HER VICTIM AFTER HIS DEATH.

In a tenement house on the estate of Mr. George Shannahan, near Royal Oak, there lived an old white man and his wife named Jackson. On a different part of the estate, in another tenement house, lived a colored man named Jack Skinner. Jack belonged to Mr. Shannahan, but his wife and children were free born. Jack had a daughter named Nannie, after her mother. It was the delight of this girl to make mouths at and mock and torment old Jackson, always taking good care not to let the old man get hold of her. It made him so mad he swore that, when he died, he would came back and haunt her. The war between them was kept up for several years, until Jackson's death. Some time afterwards, while the girl was sitting in her father's house, all of a sudden their came down the chimney a chunk of fire, that fell and scattered over the floor, the coals hitting the girl. After that the house, when the girl would be in it, would be pelted with chunks of wood, clods of earth, brickbats, oyster shells, etc., and no one could see from whence they came, as no one on the premises was visible except the family, and they could find out nothing about it. They all believed and declared it was old Jackson's ghost. The circumstance created the greatest excitement throughout the neighborhood, and, indeed, throughout the country, for persons came from a long distance to witness the phenomenon. We once heard a gentleman of unquestioned veracity say he went there determined to unravel the mystery, if possible. He took the girl alone out in the middle of a field, and to his utter astonishment, she was pelted there with clods and sticks by some invisible agency, which he could never understand, as it was impossible for any one to be in collusion with her. The mystery never was explained, and the throwing and tormenting of the girl continued, until some of her relations came from Baltimore and took her with them to the city, when no further disturbance occurred. If it was old Mr. Jackson's ghost, it seemed to have been satisfied with driving her off the farm. It is our recollection that the girl was never seriously hurt by any of the missiles hurled at her. If out of doors, she generally saw them coming before they hit and would dodge them; if in the house, they would strike the hearth, the walls or some article of furniture without hitting her. It was not a malicious ghost, but simply appeared to be full of deviltry; it was unceasing in its persecutions, until it succeeded in driving her off the premises. There was an old woman in the neighborhood named Katie Coburn, who had the reputation of being a witch, and some thought she was at the bottom of the devilment; but she lived some distance away, across a creek, and it is not likely that she could have had anything to do with it. The general belief at the time was that it was old Mr. Jackson's ghost inflicting on the girl just punishment for her impudence to him in his lifetime.

The Uncertainarians.

In a late sermon at the People's Church in this city, where Rev. H. W. Thomas has large and excellent audiences since his emancipation from Methodist sectarianism, he said:

Another fact of interest to those who care to generalize broadly, and who are interested in studying the course of thought in the church, is found in what may be called the half-way position of many of the religious thinkers of our day. They cannot stand with the old gnostics and theologians and say "We know, we are certain on all points where they affirmed;" nor can they go with the theologians of the present who promulge all their dogmas with so much assurance; nor can they go with the agnostics in saying we know nothing—that all these mighty themes lie wholly beyond our reach. And hence they are content on many subjects to say, "We have not yet reached settled convictions," or "We have not yet formed definite beliefs upon these points." These more modest thinkers have been called by some of the more dogmatic theologians "The Uncertainarians," a new term, but one that not inaptly describes their real position. These "Uncertainarians," as they are called, are by no means men without a broad and deep faith. They have positive convictions on many doctrinal points; they may have no doubts as to the existence of God or the divinity of Christ or the immortality of the soul or of after-death rewards and punishments; but they leave a large margin in many things that they do not claim to understand. There are many things that they cannot explain. They confess their ignorance; they confess that they know only in part; that they see through a glass darkly; that in many things life presents enigmas they cannot solve. The future lies before them as a certainty, and they look across the boundaries of time with hope—hope for all souls; but they cannot with certainty affirm what the final issue will be. They feel, they know, they affirm that the future cannot be as dark as it is painted in the old theologies; they take out of that future all thought of an angry, avenging Deity; they take from it its deep pits and burning chains; they place over all souls, now and forever, a loving Father and Savior, and then leave all in His hands, knowing that he will do all things well. This mediating school of theology cannot go with the radicals in their denials, nor can it in all things go with the conservatives in their positive affirmations. It can find in the Bible, God's word, but it cannot affirm that all parts are equally inspired. It can see in Christ, God's great atoning nature coming forth in the vicariousness of love to save sinners, but it cannot accept of a penal substitution. This school of thinkers has a positive faith, but it can't believe everything; nor does it claim to know everything, but leaves much for the future to reveal. Much less it can go with those who have no belief.

As the spiritual philosophy and the facts of Spiritualism gain wider recognition, as they will, these uncertain clergymen will more positively, yet rationally, affirm the truths of the soul and the great spiritual realities which rule the world and which abide forever.

"Let us Have Peace."

Such is the title of a communication on another page, from Mrs. Lita Barney Sayles. This esteemed personal friend and correspondent of the JOURNAL, commands our admiration for her readiness to champion her friends; true, it sometimes renders her unphilosophical and just the least bit inconsistent, but that only renders her the more charming. When she affirms that the JOURNAL has been "cruel and unjust," "unwise and unkind" in opening its columns to kindly but vigorous criticism of some whom she is pleased to call "leaders in our ranks," we know she don't mean to do the very thing she is lashing the JOURNAL for doing, yet she does it all the same, and we thank her for it.

Because a man has a record, extending into the dim past, for good work and wise utterances, therefore we should watch all the more closely what he says, and when he, through the effects of age or environment, takes untenable positions or evolves demoralizing theories, we should not allow the glamour of the past to obscure our judgment of the present. The JOURNAL has no more reverence for senile than for juvenile silliness; no more respect for an unverifiable assumption or an error advocated by a "leader" than for one by a coal-heaver or negro drayman; no more sympathy with a whining, shabby, genteel relic who prefers begging and "borrowing" to a manly self support, than for a vulgar, illiterate, untitled dead beat. The JOURNAL maintains as to mediums that each séance must stand on its own merits, and with equal vigor it affirms that each claim set up or theory advanced by "leaders in our ranks," must be judged by itself and not by the past record of its author. The JOURNAL does not propose to make fish of one class and flesh of another; what is good medicine for mediums is good for the rest of us.

The JOURNAL has opened its columns with equal readiness to both sides in the discussion of the Christian prefix to Spiritualism; its editor counts among his warmest personal friends prominent disputants on both sides of this and other discussions. If there are any two men who hold a higher respect for the JOURNAL and its editor than do Davis and Kiddle, we don't know who they are, and this respect is fully reciprocated; nevertheless it will not on our part, and we hope not on theirs, deter criticism whenever it seems best. Only a few weeks since Dr. Buchanan wrote us that he thought the JOURNAL was improving. This opinion is daily expressed by others, and yet the policy of the paper has not changed, hence we feel that our correspondents are "improving" and coming to better appreciate and understand the JOURNAL and the work it is doing; a part of which work Mrs. Sayles now so cordially approves, and all of which she will approve in good time. We are in no undue haste, and we feel to take things coolly and philosophically, knowing that all good men and women are steadily growing nearer to each other, and that the millennium slowly but surely approaches. The JOURNAL and its editor bide their time, standing firm for all that is honest, manly, fair, provable and good. When all is attained worth striving for, but not before, "Let us have peace."

Eglinton—Sham Exposure.

The *Boston Globe* has a column of sensational matter on an exposure, by its reporter, of William Eglinton, a medium just from England.

The exposer does not expose. He sees too much in the dark, bungles about the medium's way of support in the air, while pretending to float, and shows general ignorance and assurance. Let Mr. Eglinton keep on the even tenor of his way, acting in all honor and sincerity, sitting only under strict test conditions, and we hope his real merits as a medium will make him useful in this country.

Elder Evans—The World's Fair.

In the *New York Tribune* F. W. Evans makes protest "as a Shaker, a Christian and an American," against the World's Fair that may be held in that city in 1883, being closed on Sunday. He says, "Let Catholic, Greek, Protestant, Jew, Turk and all infidels unite to make the site so holy by peace and good will to each other that the Fair shall be a continual Sabbath—an ovation to God and man."

Materialism and Theism—Felix Adler.

A late Sunday address by Mr. Adler, before the Ethical Culture Society, in New York, shows he is not satisfied with materialism. He made a difference between dogmatic materialism, assuming theories as theologians do creeds, and the careful hypotheses of scientific materialism, and said:

The course of my remarks will show that I also consider the position of the materialist an untenable one, and that I find ample reason why human beings should be dissatisfied with so limiting, so dwarfing and in the end so hopeless a conception of the universe. Yet I would carefully be understood as refraining utterly from joining in the vulgar hue and cry against materialists....

I do not say that a certain species of theism is not consistent with scientific materialism; on the contrary, it is. But that is a species of theism far off, remote from our popular conceptions, a faint, prophetic glimpse of God as the ideal of the world—a God who does not interfere with the order of nature. The popular, the tangible conceptions are of a God who does interfere with the order of nature—who interferes all the time—and against such a God the position of scientific materialism is negative, exclusive and avowedly hostile. In the various departments of human knowledge the success achieved was proportional to the exclusion of the idea of God's interference, and the beginning of a truly scientific explanation only became possible after that religious spectre had been banished....

All the manifold investigations into the structure of the brain have not explained what mind is. Such men as Dubois Raymond and Tyndall have declared that science could not explain it, and their words ought to carry weight with them. They come from those who stand upon the heights of science. They come not from men who have any theological predilections of their own, but from men who are heart and head opposed to theology, but whose opinions come with crushing force upon dogmatic materialism and upon dogmatic theology, for materialism and theology are the reverse sides of the same medal.

THE FAILURE OF MATERIALISM.

The materialist fails to account for matter in the same way that he fails to account for mind; and the mistake which the materialist makes with regard to matter is the same mistake that the theist makes with regard to cause. We know now sufficiently well what cause and effect are for all the practical purposes of life, but when we come to analyze the idea of cause down to its depths we find that it is insufficient to explain the origin of the universe. The very idea of matter implies divisibility. You may take a substance of what original size you please and go on dividing and dividing and dividing it until you can divide no further, even with the aid of a microscope, and the materialist cries, "Stop, there must be a limit somewhere; we will call that an atom." For the moment I am grateful and say that the above shall be to me that out of which all matter is constructed. After that I reason that the atom must be material and therefore must be divisable. So the old process begins over again, and I ask what is the cause of the first cause and what are the divisions of the last division that you called atom? You may go on until the matter in hand becomes finer and finer, passes beyound the senses, beyond the imagination, and at last by an infinite subdivision I come down to nothing, and thus to the instructive conclusion that matter or everything is composed of an infinite accumulation of nothings. We do not know what matter is. Materialism leads us to matter as the foundation of the universe; but under that foundation we find a sub-foundation which is nothing. Materialism, therefore, leads us to nothing in every way.

A Fraudulent Slade.

The *Democrat*, from Mineral Point, Wisconsin has the following:

"A spiritual medium gave an entertainment to a very large audience, at Braidwood, Ill., taking in several hundred dollars. When the people saw the transparency of the humbug they became almost riotous, and threatened violence to the management, a Mr. Slade, who had no license on account of its being Sunday. The party was arraigned for violating the ordinance relating to license, and Slade and his confederates were fined about $20 each and costs. It is unnecessary to say that the 'mediums' left Braidwood on the first train, after paying their fines."

This Charles Slade has flaming handbills, puts "from New York" in big letters, and tries thus to make money by the reputation of Henry Slade. Look out for him and his like.

TAKE NOTICE.—All correspondence relating in any way to the business of this paper, should invariably be addressed to the editor or to the RELIGIO-PHILOSOPHICAL JOURNAL. Correspondents will please bear this in mind.

Mrs. Lydia A. Pearsall, whose valuable work in the lecture field is quietly done, was at Flint giving the influence and beauty of a womanly life and character to her good words.

Charles A. Andrus is busy on his farm at Flushing, Mich.; will speak occasionally in the summer, and be in the field in the autumn. He is sincere, earnest, and is well known and liked as a speaker.

Mrs. Mary C. Gale has returned from the East, and her address will be at North Lansing, Michigan, for three months. Her sister, Mrs. Sarah A. Walters, of Auburn, N. Y., is with her. Both are inspirational speakers.

Dr. A. B. Spinney was at the Annual Meeting at Flint, Michigan, the 27th, full of life as ever. He is busy with professional work and physiological lectures, not forgetting a word in season now and then for Spiritualism.

Dr. J. A. Marvin, a magnetic healer, who will be remembered as having beaten the notorious Dr. Rauch, State Agent under the doctors' law, in a suit for violating that law, is in the city and proposes to visit Detroit soon. We commend him to those who would be healed.

The Thirty-Third Anniversary in Chicago.

AN ABSTRACT OF THE PROCEEDINGS.

A goodly number of the Spiritualists of Chicago assembled at the West End Opera House on the afternoon of Thursday, the 31st ult., for the purpose of celebrating in an appropriate manner the 33rd Anniversary of modern Spiritualism. The exercises commenced by singing "The Morning Light is Breaking," containing sentiments very appropriate for the occasion, for the morning light has been breaking, *is breaking* and will continue to break, so long as free and unrestricted intercourse with the Spirit-world is permitted. Then followed an invocation, beautiful and impressive, by Mrs. Samuels; then a duet by Mrs. Mahon and Mrs. Babcock, which was well received by the audience, after which Mrs. Samuels took the stand again and delivered a brief but effective address, taking for her main subject "The 33rd Anniversary of Modern Spiritualism." She alluded to those noble pioneers who came forth boldly and undauntedly at an early day for the purpose of giving Spiritualism an anchorage in the world—A. J. Davis, Lyman C. Howe, Warren Chase, E. V. Wilson, Achsa Sprague, and others, referring in eloquent language to their struggles and efforts to promote our glorious cause. They held, as it were, the treasures of the Spirit-world, which could not be bought, but which they disseminated freely. They and hundreds of other pioneer workers and mediums, received the gifts of the spirit as naturally as the sweet dews descend to the earth, or the mist rises to the clouds. This gift of the Spirit-world—this message from the immortals—was designed for all mankind. She alluded to the sages, poets and wise men of the past; to the progress that was being made; to the extreme foolishness of those who are bound or tethered by creed, and who say, "I will believe just so far and no farther will I go." "What has 1800 years of Christianity done for the world?" she asked. "Look around you and behold the crime, the evils, the penitentiaries of this State full to overflowing; behold the paupers that fill your poor houses, the misery, ignorance and wretchedness that prevail, and for which the Christian religion has found no remedy."

Mrs. Ashton then favored the audience with a song, after which Mrs. Samuels remarked that the spirit, Samuel Maxwell, who labored so long and faithfully in this city, was present, and desired to apprise his friends of the fact. Crawford Eaton, who passed to spirit-life about two years ago, was also present, and desired to make himself known to those assembled. He is working still in the grand cause of Spiritualism, and he came with a message of love. She then alluded to two spirits who presented themselves, Reuben Green and Ambrose Barnham, who were deeply interested in the spiritual cause, and who are at the lyceum and mediums' meeting each Sabbath. They were recognized by several present.

Mrs. De Wolf, trance and test medium, then took the floor, and commenced by repeating the old aphorism, "There is nothing new under the sun." She said that man only grows to a knowledge of law. God is not new, and humanity is not new; and Spiritualism coming like an infant, just getting out of its swaddling clothes, just standing upon its feet to-day, and sending its penetrating voice into every country, and entering the hearts of the people, is not new. Angels have always tried to manifest themselves, and even in past ages succeeded in doing so. Spirits came with messages freighted with love. The mother could not be happy in heaven, though surrounded with all of its brightness and glory, unless she came back to strengthen the hands, brain and spirit of the ones she loved here. Through all the past the law of spirit-control has existed, and at one time in the world's history it was far more marked and potential than at the present time—even when Christ came back from his heavenly home with words of peace. Philosophers came before him bringing fruitage fresh from the altars of the spirit, with which to feed the hungry souls. In celebrating this the 33rd Anniversary of modern Spiritualism, if we enter thoroughly into its spirit, we must celebrate every day through the entire year, because Spiritualism is true, and always will be true—it only requires adequate growth of the soul and the spirit that each one may keep pace with its progress and rapid development. She concluded by saying, "In the hands of the angels I leave you."

Mr. J. B. Crocker then took the stand, and spoke earnestly and enthusiastically in reference to the grandeur of the change that had taken place during the past 33 years. To crown the glory of this new dispensation we have inspiration, the raps and other manifestations of a rational Spiritualism, which brought us something new. Spiritualism came to wipe away the fear of death and bring proof of the immortality of the soul! It brought with it a lofty inspiration that led man to look into his own being, and discover down in his own nature absolute riches. It does not stop with just merely the alphabet; advancing, it explains the nature of man and his relation to the universe. Shall we not rejoice and be glad? Have we not a divine philosophy, which is not the result of superstition, and which will stand the light of reason and investigation? It challenges the intellect, the powers of the reason, and the intuitions of the soul. It is not in its methods of actions far off—it is here in Chicago; you have not got to look back

eighteen centuries to catch a glimpse of its divine light, and to receive the influx of its soul-elevating inspiration. His remarks were well received.

Judge Holbrook then read an excellent address, which we hope to be able to give in full to our readers soon.

Mr. Giles B. Stebbins, a veteran worker in the cause of Spiritualism, and who is universally esteemed for his many sterling qualities, happening to be present, was called upon for a few remarks. He spoke as follows, giving briefly an incident that occurred in the early days of Spiritualism:

Hon. George Thompson, of London, a distinguished member of the British Parliament, was staying at the home of Isaac and Amy Post, in Rochester, and went with them at a séance where Leah Fish, the eldest of the Fox sisters, was the medium. When his turn came he asked for any Hindoo friend (he had visited that country on public business), and the raps indicated their presence. He asked if a name could be given and the raps called for the alphabet, when a gentleman took pencil and paper to note down the message as each letter came, and the result was: 'd-w-a-r-k-a-n-a-t-h-t-a-g-o-r-e-e.' He read off these letters and Mr. Thompson and the rest thought them nonsense, but fortunately Mr. Thompson took the paper in his hand, took in all the letters by sight, and so got their sense. In great amazement he cried: 'My God, Dwarkanath Tagoree, is that you?' and a shower of raps came in response. For over a half-hour he asked questions and the raps gave answers, all correct, as he said, and all tests of spirit-intelligence. Years after he became a Spiritualist, and his daughter, Mrs. Nosworthy, is well known in London as a Spiritualist now. I give this fact as told me at the time by an intimate friend who was present.

Mrs. Maude Lord, the medium, said that the commemoration of this day carried her back, far back in the past; as many as eighteen years ago her mediumship brought her prominently before the public—not under conditions then as favorably as now, for many times the surroundings were very unpleasant. Then many who were investigating, would do so secretly; they did not dare to acknowledge to the world that they had been to consult a medium—they would slip in and out of the back door! Mrs. Lord's experience has been of the most startling and interesting character. In the early days of her mediumship, she was controlled to give tests in the French language, though she could not in her normal state speak or understand a word of it. At the close of the afternoon session, she gave many extraordinary tests, all of which were acknowledged to be correct. She is a general favorite with all classes.

EVENING SESSION.

The evening session was opened with an invocation by Mrs. Samuels, followed by a duet by Mrs. Townsend and Mrs. Mahon. Mrs. Emma A. Nichols then improvised a poem, which was greeted with enthusiastic applause.

The announcement had been made that Mrs. Nettie Colburn Maynard would deliver an address in the evening, but unfortunately she could not be present on account of sickness. She sent her warmest congratulations to the audience through Mr. Westover, who made a few remarks, and who pronounced her one of the most remarkable women of the present age. All her life has been earnestly devoted to this cause. Her brain is clear and incisive, and her intellectual power and vision wonderful. He did not believe that there was a medium living to-day, who could excel her in the wonder of her conceptions and beauty of her expressions. Of course the audience missed a rare treat in not having an opportunity to listen to her. Then followed appropriate remarks by Mr. Stewart, and a song by Mr. Williams, when Mrs. Hattie Davis stepped to the front and read an Anniversary Poem written by her husband, Dr. Ambrose Davis. Miss Nettie Bushnell also read a poem by "Ouina."

It was then announced by Mr. N. J. Morris that Mrs. Simpson was sick, and could not be present. This was a great disappointment to the audience, who anticipated a rare treat through her excellent mediumship. Mr. Morris stated that he had during the day called on Mrs. Kate Blade, the slate-writing medium, and while sitting at the table with her for a communication, he saw clairvoyantly some flowers, and on withdrawing the slate from under the table, to his great suprise he found upon it a tea rose, carnation pink and pansy. The following communication was then written on the slate by the medium's control, Yonondio:

"The good spirits bless all who are working in the holy cause. Keep on, all ye that are faithful. A few years more will place all mediums and believers in Spiritualism above suspicion. You have worked faithfully. Skiwaukee is with his medium, who is very sick. I know his feelings, and will say, we send loving greetings to all true mediums."

THE FIRE TEST.

Mrs. Suydam-Townsend then stepped forward, and under control announced that she would give what has been designated as the "fire test." A common kerosene lamp was on the stand before her, in full blaze. She handled the chimney with perfect impunity, rubbed it on her face and arms; held her hands and arms in the full blaze of the kerosene which was poured upon the stand and ignited, and as a further test put burning tapers in her mouth, yet she was not burned in the least. The test was a success, and created a decided sensation among the large and intelligent audience who had assembled to witness the evening exercises.

Mrs. Maude Lord then came forward, and after briefly addressing the audience in her peculiar vein, which is always interesting, she stepped from the stage and for a few moments gave test after test, to those who were total strangers to her.

The hall was crowded to its utmost capacity; in the evening not even standing room could be had. The admission fee of twenty-five cents realized quite a fine sum.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Mrs. C. Fannie Allyn speaks in Flint through April and May.

Mrs. Stillman, M. D., and Mrs. Barnard, of New York, are in town.

Mr. Rudebush and Mr. Emmett Densmore have been spending a few days in Chicago.

W. E. Coleman writes that Mrs. Watson is lecturing with great success in San Francisco.

Prof. Milton Allen is located in Altoona, Pa. He will accept calls to lecture in the vicinity.

Mr. S. B. Nichols writes: "We had a grand celebration; large hall full, and fifty had to stand."

Dr. Charles Warner, a young clairvoyant and magnetic healer, is well spoken of at Vassar, Mich.

J. H. Burnham, of Bay City, well known as a liberal speaker, was at Flint, Michigan, March 23rd to 28th, in full health and power for work.

MR. FRANCE.—By their request we state that this materializing medium and his agent, "are obliged, for the present, to cancel all engagements for séances."

Jacob Wilbur, of Greenville, Mich., is a converted Advent preacher—a Spiritualist—a man of character, whose address at Flint was heard with marked interest.

D. C. DENSMORE'S PHOTOGRAPH.—We have to thank M. B. Sprague for a fine likeness of this good friend, who has gone to the angels whose "Voice" he edited while in this sphere.

G. B. Stebbins will speak at Worcester, Mass., Sundays May 1st and 8th; at Providence, R. I., Sunday May 15th; at East Dennis, Mass., Sunday, May 22nd; at Stafford, Ct., Sunday, May 29th.

"MY CREED."—Hudson Tuttle's fine poem on page six is worth reading, not only for its merits, but because it is the poetic rendering of his own life in which its ideas are manifest.

Dr. McLennan, the magnetic healer, was acquitted, under instruction of the Court, in San Francisco, Cal., March 21st, of the charge of violation of the Medical Law of the State.

Hon. James B. White, of Port Huron, a man well known in public and political life, has the manhood to avow his convictions as a Spiritualist, and so wins the respect due to courage and ability. He attended the Annual Meeting at Flint.

Mr. E. Duncan Sniffen, one of the most popular advertising agents of New York City, finding his offices inadequate to accommodate his rapidly increasing business has fitted up the first floor of the *Mercury* building at No. 3 Park Row, where his customers will find him as ready as heretofore with increased facilities, to supply their wants.

Business Notices.

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y.—Conference Meetings every Sunday 3 P. M., in Novelty Hall, 611 Fulton St., near Flatbush avenue.

Brooklyn (N. Y.) Spiritual Fraternity holds Sunday Services in Novelty Hall, 611 Fulton street, near Flatbush avenue, every Sun ay at 10½ A. M. and 7½ P. M.

Speakers engaged: April, J. Frank Baxter.

Conference Meetings every Saturday at 3 P. M.

April 10th, Hon. Phillip More, of Olympia, Washington Territory.

April 17th, "The Salvation of the Soul," Prof. Henry Kiddle.

April 24th, "The Higher Aspects of Spiritualism," Mrs Hope Whipple.

April 3rd, Mrs. A. E. Cooley, M. D., New York City.

S. B. NICHOLS, President.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7½ P. M., in Latham Hall, 9th st., near Grand.

D. M. COLE, President.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Street.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

F. E. FARNSWORTH, Secretary.

Address Box 4480 P. O.

Passed to Spirit-Life.

At Ames, Iowa, Feb. 5th, A. E. HUNGERFORD passed to spirit-life, aged 26 years.

Passed to spirit-life, March 12th, 1881, Miss ELIZA MATHEWSON, aged 79 years.

The funeral was held in the Universalist church, at Upper Lisle, N. Y. Dr. J. G. Fish, trance speaker, delivered the discourse, which was listened to with much interest. Rev. H. O. William, pastor of the church, assisted in the services.

D. D. ROUSE.

New Advertisements.

Agents for the Religio-Philosophical Journal.

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J. J. MORSE, is agent for, and will receive subscriptions for the paper at 12 shillings per year. Those desiring to subscribe can address Mr. Morse at his residence, 22 Palatine Road, Dalston E., London, England. Mr. Morse has for sale all the Spiritual and Reformatory Works published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. Also James Burns, 15 Southampton, Row High Holborn, London, W. C. W. H. Harrison, 38 Great Russell st., London. And Thos. Ignion, 50 [illegible] Road, Hackney Downs, London E.

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Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

My Creed.

BY HUDSON TUTTLE.

To pass along the way of common life,
With patience doing what I find to do,
Avoiding hatred and the breath of strife,
To Right and Justice striving to be true;

To bear the burdens that are mine to bear,
Accept the duties of my lot and place,
The world against the right to calmly dare,
And error from any path strive to efface;

If I have creed, then this is creed of mine,
For I regard it as of smallest worth,
Though I receive and every creed combine,
If doing, in my soul receive not birth.

My brother may believe or not believe;
May bow at Christian or at Moslem shrine,
I will not at his adoration grieve
Nor ask that his belief be like to mine.

Above the tempest of conflicting creeds
A Pharos Light burns through their cloudy nights,
A noble purpose answers all our needs,
And surely guides us to the heavenly heights.

Law is God.

Law is God, the creator, operator and dictator of the universe. Law is the life of the universe. A living universe, self-creating, self-operating, self-dictating, its own God, and besides whom there is none else! It is quite common to decide in regard to all operations of law resulting in the incidents and accidents of every day life, "Well, so mote it be, since 'tis the will of God," when if we would but inquire into the matter we could not fail to trace the links in the chain of cause and effect—another name for law—and if we would doff prejudice, we would be compelled to admit that law is the only God we know, or can learn anything about. It rains! We hear some one exclaim, "Thank God for his gracious mercy in sending the refreshing shower on the thirsty earth!" Or if the land be already flooded and the rain still beat upon us, all around us we hear trustful worshipers of a personal deity saying, "We must try to submit cheerfully to the will of God." Now, who doesn't know that the rainfall was entirely due to the heat sent out to us from the sun—to the prevailing currents in the atmosphere, and to the laws controlling the evaporation and condensation of water. These laws we may not be able to fathom, but so far as we can observe or learn of them, they are self-existing and self-operative. We have no evidence of any power or skill aside from law or laws, whether considered as a unit or as an infinite variety of individual laws acting in unison. As it is with the rain, even so is it with all that comes under our observation or in the power of our thought; all is the outgrowth of law and altogether subject to law; and if this universal living law is not God, we, at least, have no reasonable grounds for belief in any other; no proof of another, nor indeed is there any use for any God other than law. The Law-God is the one to which we, unconsciously, give praise for any of its operations that happen to please our fancy, and the same law it is to which we try meekly to bend our wills when they chance to be thwarted by any of its outworkings, though we may, in our ignorance of the action of the law, attribute all to "the will of God." We will quake and tremble lest we fail to execute the will of God, as though our very existence, with our every thought, were not the result of the same law which we blindly call "God's will." We even talk of man's breaking God's laws! Will it always be so? Will we never see differently? Must we always grope thus darkly? If so, then alas for our ignorance! Echo answers, Alas! alas!

MRS. MARTILLA D. PATTERSON.

Rancho, Tex.

Modern Skepticism.

We believe that a great change is preparing in religious opinion, of which....many of our best men know almost nothing. To those who are thrown into the currents of life, it is evident that men's minds are in unusual working, and that the very foundations of religious belief are rotten and shaking. Among all the earnest-minded young men who are at this moment leading in thought and action in America, we venture to say that four-fifths are skeptical even of the great historical facts of Christianity.

What is told as Christian doctrine by the churches, is not even considered by them. And furthermore, there is among them a general ill-concealed distrust of the clerical body as a class and an utter disgust with the very aspect of modern Christianity and of church worship. This skepticism is not flippant; little is said about it. It is not a peculiarity alone of the radicals and fanatics; many of them are men of calm and even balance of mind, and belong to no class of ultraists. It is not worldly and selfish. The doubters lead in the bravest and most self-denying enterprises of the day. It is not an unbelief to be laughed at, or hunted down. It is calm, abiding, earnest, sorrowful.

Not much is known of it above; but it underlies now all the strongest external movements. There are, however, glimpses of it. You see it in the daily diminishing influence of the pulpit, and the increasing influence of the press; in the lessening number of strong and original minds who take hold of theology, and the tone of the men who are leading American thought. It speaks in those strange longings for new revelations, and in the occasional denunciations of the old.—*New York Independent.*

[This, in an evangelical journal of wide circulation, is noteworthy.—ED.]

A Wonderful Warning.

A reporter of the *Globe-Democrat* interviewed Mr. Wm. Woolridge, one of the unfortunate men who were blown up on the tow-boat John Means. Mr. Woolridge made the following statement in regard to the accident while being conveyed to his home at Cairo, Ill., upon the steamer City of Helena: About five minutes before the boat blew up, he felt a peculiar chill creep over him, and his frame shook as if with an attack of the ague, and at the same time a voice whispered to him in a distinct manner the words, "Danger! danger! danger!" He was just debating in his mind whether to relate the occurrence or regard it as a vague hallucination of the brain, when the boat was blown to atoms, and he found himself in the river floating on a portion of the wreck, from which he was taken by some men in a skiff. Mr. Woolridge made this statement in a whisper scarcely audible, being almost speechless, and completely prostrated from the terrible scaldings and bruises he received at the time of the explosion. He makes no claim of being a Spiritualist, and can only attribute the strange warning he received of the coming accident to some cause or mystery in nature that time has never solved.

Tribute to Courage.

To those courageous souls, who, alone and unaided, have been able to face the world's passion and inertia; to those leaders of forlorn hopes who have seen glory in the depths of death and have sought it there; to those voices proclaiming in the wilderness the triumphant progress of truth; to those brave spirits whose strength the fires of hell have annealed, not consumed, my soul shall ever render its glad and duteous homage. And if in my later age I might seek the crowning honor of my life, I should seek it with that small, faithful band who have no choice but to utter their deepest convictions and abide the issues. Fruitful shall be their pain and privations. They who have sown in tears the seeds of unpopular virtue, shall reap a happy harvest in the good and gratitude of mankind.—*Julia Ward Howe in "Modern Society."*

Brooklyn (N. Y.) Spiritual Fraternity.

There was an unusual large audience at our first Sunday afternoon conference, attracted to hear an able and instructive lecture by Deacon D. M. Cole upon "Joan of Arc," and the announcement that Calvin Cooper Bennett, the healer, who claims to have the power to heal sick persons at long distances, would be present.

Deacon Cole said: "One of the most common facts of history, yet one of the strangest, if we ignore the existence of a power behind the facts, something which gave them leave to be, is the sudden illumination coming to men and women, and even to children, at all points in the world's history. This outburst of power has made the recipients apparently transcend themselves; made them all, uneducated, match and overmatch the proudest intellects of the day; has made profound calculators of cow boys, even of children who could not make figures; made prophets of fools—there have been a few of these, of whom it was not said, 'The prophet is mad;' made statesmen of peasants—those who knew nothing of war, led armies to victory over the serried ranks of the most skilled commanders. Statesmen have been confounded and thrones raised and destroyed by the most insignificant instruments, through the might of spirit-power, which cleared the mind, strengthened the muscles, rendered intuition more vivid and distinct, intensified the will, and gave a faith clear and undoubting, the power felt within being its own all-sufficient evidence.

"Not always can we trace progression in this direction, but sometimes we can, and when a sudden flash of genius has revealed a deliverer, years after—never at the time—we can trace how the years of sullen brooding over wrong have culminated in one supreme moment, when the pent-up lava stream of indignation has burst all bounds, and a man has become a deliverer to his nation because all the might of the years before, unmanifested, has crowded into a sudden explosion. Wat Tyler was only a common blacksmith, brooding for years over wrongs both real and fancied; but one day, his daughter was grossly insulted by a tax collector, and the father struck him dead, and then he found himself to be the leader of the people, defying the king and making the throne tremble. So of Tell; I know his story is apocryphal, but that only proves that men have argued out the proposition I am stating, for themselves; for it is in various forms a declaration that men might so act; and because it is natural for man to act so, they did act. Tell was a patriot, such as you and I might be.

"How many forgotten saviors there have been, those who have stood for the right when wrong was powerful; who have saved people from physical want, ignorance and superstition; men who studied, and thought and thought, as it seemed to them, an endless round, till in an instant they reached the condition needed, and the power came; not growing to the power, but growing able to receive the power that was always existing, waiting only for capacity to receive.

"I speak to-day of one of these nation-savers, a peasant girl, poor and ignorant (she was never able to write her name), who emerging from the obscurity of a country village, guided armies, though she had never before seen soldiers, and saved France when her statesmen had failed, ready for all surprises, though she had never seen a camp; bold, impulsive, fearless as the most courageous knight, yet pure and delicate in thought, tender in every act as only an unstained girl can be; a Spiritualist before she had ever heard the word, a prodigy of the time, a peasant, but holding two nations subject to her will; a young girl, but a heroic soldier, often leading where the bravest hesitated to follow; ignorant but confounding the learned; a medium, but unconscious of it. Spiritualism's first martyr was called a sorceress, deliverer, saint and devil by opposing sides—this wonder among women, Jean La Pucelle, known as Joan of Arc.

"It is not easy for us to comprehend the feeling of that time in the presence of strange manifestation of power. We have seen so many strange things, one scarcely excites remark. If young girls in those times had attempted to lecture upon law, as I am told Mrs. Richmond did in her youth, she would not have had an audience of grey-headed lawyers for attentive listeners, but judges ready to condemn her for the crime of being inspired. If one had sprung from lowest position and unexpectedly displayed wonderful eloquence and extraordinary fertility of illustration, she would not have been welcomed by large audiences unless to see her burned or hanged. We have exhausted all our surprises and cease to wonder at anything. If we meet one who talks foolishly; nay, if he deserves the criticism made of one of our most prominent speakers, 'he is the biggest fool I ever met,' and after we find that in his hour of inspiration, he is a perfect encyclopedia of knowledge, a very Bacon in inductive power, knowing all science has discovered, able to answer every question you can ask, no matter how abstruse, without a moment for consideration, ready to lecture upon Gravitation, the Universal Ether, Genesis of Matter, Laws of Matter and Spirit—anything—we do not wonder, except mildly, we have seen so much, we have forgotten to be astonished, and do not fear nor hate, and unfortunately do not love either.

"God works out his grandest problems before us. We yawn wearily and ask, 'Is that all?' But in the year 1429 when Joan of Arc lived, they had no such experiences as we have to-day, and all new powers were considered devilish and terrible. They persecuted because they feared. It was dangerous to know more and do more than others in that day. You can hear the same judgment any day uttered by those who cannot deny the facts of Spiritualism, but deem it enough to look wise and shrug their shoulders, and ignore an unpopular belief, lest they should be damaged in the opinion of others, content to act a living lie, to prevent others going a step further, and calling them not merely fools, but 'damned fools.'

"Joan cared not for people's thoughts. She was inspired by the thought that she was to be the savior of France, and when she persisted in meeting the king, she was put to the test of finding him among a large army, and she selected the most insignificant person, and when told she had made a mistake, she still persisted." The speaker traced her onward progress and the persecutions that followed:

"Joan prayed for the deliverance of France, and her life was a consecration of her prayers. It sounds strangely to me to hear Spiritualists sneer at prayer as folly, and deny its efficacy when they claim to know that guardian angels are with them, waiting to help them as soon as conditions will permit. When we are drawn from the influence of surroundings, penetrated by intense desire, stirred to the depths by love or fear, lifted to a condition where spirits can communicate, if they, loving us, desire to help us, is it an unreasonable supposition that they do? The laws of nature are unchangeable. Do you know them all? Conditions in which the laws operate are infinite in their variety. No prayer can be answered by violation of law. True! If it were possible to violate a law of nature, even by what you know of conditions, those you know do exist and those that you are sure must exist, you could never be certain that there was a violation of law. Every true prayer, whether spoken or not, gets answered in some way—not the way we expect mostly.

"Joan of Arc prayed all her life. 'Soon the angels came, wearing wings,' she said; at first they only told her to be pious and discreet, but later on they said that she was to be the savior of France. Her eager questions were answered; she knew her destiny, in part at least, and from that time all her thoughts were concentrated in the worship of God and love of France. We do not find her sweet simplicity of thought changed by her implicit belief in her high destiny. 'There is no one to save France but me,' she said pathetically. 'I would rather stay by my mother's side and spin, but my Lord will not have it so, and I must go.'

"She knew she was a medium, though she did not know the word; did not begin to be filled with fancies as to the effect of food and clothing, association with others, upon her development. Did she propose to cultivate passivity and dream out the salvation of her country? Did she perpetually plague the angels to tell her how long since they had passed from earth, where stolen goods were, to give her puerile tests, to astonish her friends? She did none of these. Her daily work was done as regularly as ever, but her thought was of something beyond that she was to do. She did not assume to teach others what they should do, but was anxious to know how her work was to be done, to cultivate her individuality so that the perfected sacrifice might be offered to her country. This was her object. She was content to let development take care of itself, to let all conditions group themselves as they might, keeping her destiny clearly in view. Sure of it, she was only impatient for the work to begin."

The lecturer traced her life work, resulting in the crowning of Charles VII., and the persecutions of the Church: "Once they brought her from her cell to the market place where a stake was erected with wood around it, and a gallery built at a safe distance, where bishops and others might comfortably witness her dying agony, but she, weak and terrified, signed a paper submitting to the judgment of the Church, and she seemed to have escaped; but when she returned to her cell, the voices came again to her, and she declared that she believed they were the voices of holy angels; that she had signed the so-called recantations because she was afraid, but she was not afraid now. So again she came forth, this time certain of her death. The Bishop of Beauvais gave sentence in the hypocritical formula always used, 'Go in peace, Joan, the Church can no longer protect you,' and she was instantly dragged to the pile. No terror, no appeal for mercy. Scarcely even gentle reproach to her murderers; and clasping the cross to her heart, her eyes fixed upon a crucifix held before her, and the name of Jesus on her lips. Her ashes were gathered and cast into the Seine, that no trace of her might remain. No trace of her? A statue marks the spot where she was burned. All over France statues preserve the memory of her who saved France, though France refused to save her. Embalmed in the memory, especially of French soldiers, even to this day when a regiment marches through the village of Dourmering, where Joan was born, they halt and present arms. As the nineteen years of her life were devoted to duty, so now the memory of her life is to the French soldier an inspiration, inciting to duty, to patriotism, to valor. She saved France living and helps to save it still."

Calvin Cooper Bennett, the healer, received some fifty written requests to relieve absent friends who were sick, some of whom he claimed to relieve. He read several letters from people who had been helped in this way, and he will be again at our conference, Sunday, April 3rd. Mrs. A. E. Cooley, M. D., will give the opening address on that day.

S. B. NICHOLS.

467 Waverly Ave., March 19, 1881.

Dobson's Answer to Buswell.

Maquoketa Iowa March 24 1881.

Editor R P Journal

In Regard to an attack, made against Dr A B Dobson, in the columns of the R P Journal of March 19, by one Buswell of Neponset Ill, we will say in Justice to our medium and in as few words as possible that we the undersigned Brand the Whole Article as Malicious untruth. Dr Dobson has lived here for five year's and has held hundreds of seances for Spirit Demmonstration's, and we have failed to detect him in fraud in any particular he has proved himself honest in his dealings and is Generally liked by the community. his mediumship showes prof positive of Spirit Power, and we believe him to be an honest Instrument in the hands of angels.

L Tucker Mrs J E Goodenow Mrs G E Goodenow Mrs R Perham H W MaLarren Sarah McLarren Jerry Abby H C Abby Mrs H A White G W House E D House R S Burt J E Goodnow C E Northrop Mrs S A Germand Mrs L Tucker Mrs D P Smith Mrs H M Northrup R Perham H M Arnold

It is not our purpose to make any defense for Col. Buswell; he is perfectly able to take care of himself. Neither do we propose to take sides in the matter, our only desire being to get at the truth, but it certainly does appear to us that the good friends at Maquoketa have been a little indiscreet in allowing their names to be appended to such a document as the above. In the very nature of the case they cannot *know* that Col. Buswell does not tell some truth, hence to "Brand the Whole Article as a Malicious untruth" would seem rather hasty. Their testimony would have been valuable and in good taste had they simply confined it to an endorsement of Mr. Dobson so far as their experience extended. We notice among the above names, that of a gentleman who has within a year or two in our own office expressed an opinion of Mr. Dobson not in harmony with the above certificate; this fact lessens the value of the document to us, whatever its effect may be on others.

A careful observer who has had experience with Mr. Dobson gives the following suggestions to those who may investigate the claims of this medium, and as they seem fair and reasonable we print them.

1st. Require him to sit in a common chair, the same as you yourselves occupy. 2nd. Tie his feet to the lower chair round. 3rd. Require him to hold the slate in his left hand. 4th. Be sure and look at both sides of the slate every time, when Dobson gives what he calls his lightning test. 5th. Whenever he professes to let you hold the slate ask him to pass it over instead of (as he always does) under the table; and before you hold it for communication, look at both sides.

To the Spiritualists of Minnesota.

DEAR FRIENDS: I labored as State Missionary last fall and winter until I was forced by ill health and inclement weather to seek a more mild climate. I found a deep and general interest in Spiritualism, but a very slight interest or sympathy in or with the old State Association—many refusing to join that organization, but at the same time expressing a willingness and desire to join a new one. In view of these facts and others, my opinion is that a new organization is what we want. I would suggest that there be a meeting called early in the spring, for the purpose of effecting a new organization. I wish all who favor this movement would let me hear from them as early as is convenient, by a card or through the JOURNAL or otherwise. I am persuaded that a new association will do much good and meet with general approval. We must not give up the ship. If we take this course, we can have a camp meeting in Minnesota this season, which, also, I feel would be a success.

G. H. GEER,

Greenfield, Mass.

A Good Woman's Obituary.

Miss Sarah Wells, whose funeral occurred March 18th, was born in Ireland in 1807. During the recent civil war she was with the Union army for three years and five months, acting as nurse, most of that time being spent in the hospital at Memphis. She served as nurse for four years in the St. James Hospital, of this city, having also served in the same capacity in hundreds of families in Chicago. Her name is clustered with hallowed reminiscences to many soldier boys, who, with gnawing disease, upon lonely cots, far away in the sunny South, found her moving among them as a God-send. The deceased was a donor to the "Old Ladies' Home," of this city, where she made her home a portion of the time, being very enthusiastic in the work of this institution, where she was a general favorite. She requested that her funeral might take place from the residence of her friend, Mrs. John P. Ferns, No. 16 Pine Street, where her remains have already been conveyed. The deceased had been a member of M. E. Church for fifty-seven years. Miss W. was a person with remarkable power of endurance, having attended church service but a few Sundays since. She possessed that happy disposition that never grows old.—*Inter-Ocean.*

Blessed Tidings.

At the Moody and Sankey meeting in San Francisco the other night, a thin man wearing a big ulster, in which were a countless number of pockets, edged himself toward the door, saying as he went, "Let me out! let me out! I've got salvation! Let me go home and bear the blessed tidings to my poor, unbelieving wife." A suspicious detective had his eye upon the man, and, thinking that he was rather too anxious to get the news to his wife, jammed him up against the wall, and, searching him, found five pocket-books and three watches in the penitent man's ulster. His wife got the "blessed tidings" from a policeman.—*Inter-Ocean.*

MUSIC IN A CHILD UNDER SIX.

The Power to Read Notes which little Frank Witmark Possesses.

A rather remarkable phenomenon in the way of youthful precocity is developed in the person of Frank Morris Witmark, the little son of Marcus Witmark, of No. 402 West Fortieth street. Frank will be 6 years of age on the 30th of July next. He is a bright little fellow, with large, twinkling eyes, a rather dark complexion and black hair. He is fond of asking questions, and seems possessed of a wonderful power of comprehension and a most remarkable memory. He has been to school only three days of his life, and has not even mastered the alphabet. He comes of a musical family, but no attempt has ever been made to teach him a note of music. Notwithstanding this fact, the little fellow will give the names of upward of 300 pieces of music, after having once seen them, upon being shown a page of the notes. He stands by the side of his 11 year old brother as the brother plays the piano, and turns the music for him when the bottom of the page is reached, as correctly as a Professor of music. A *Times* reporter visited the residence of Mr. Witmark last evening and witnessed the child's performances. Taking a piece of music from the middle of a large pile on the piano, the reporter opened it in the center, turning the pages back so that the child could not possibly see the illuminated cover, and thus gain a clue to the title by this means. A page of the music was then shown to Frank, who, after simply glancing at the notes, piped out in his boyish voice, "Boccacio March." His answer was correct, and he was equally correct in telling the names of about 30 other pieces which were presented to him in the same manner. They included all kinds of music, from operatic selections to sentimental ballads and comic songs. The rapidity with which he made his answers was astonishing. "Now turn some of the music upside down," said the father, "you will find that he will recognize it as quickly as he has these." Selecting the "Blue Danube Waltz," the reporter presented a page of the notes in an inverted position to the boy, and his eye scarcely rested on them before he told the title of the piece. This experiment was repeated with about 20 selections, and every case the answer was rapid and correct. It is very doubtful if many Professors of music could recognize a selection without running over a few bars of the music, but this 5 year old boy, who knows nothing of the art, and cannot tell one note from another, recognizes the notes belonging to any piece that he has once seen or heard played instantaneously. Although many persons have visited him since his power became known, nobody has as yet attempted satisfactorily to explain the intuitive knowledge which he seems to possess.

When these experiments were concluded, Frank's brother, Isadore, himself only 11 years of age, but a very good musician, took his seat at the piano and played a selection from "Il Trovatore." Frank stood behind him and turned the music whenever the end of a page was reached, or rather he indicated the time to turn, for his little hand could only just reach the bottom of the sheet when he stood on tip-toe. He did not fail once to indicate the proper time for turning the page, and this experiment was successfully repeated with half a dozen selections. In some of the pieces Isadore played false notes occasionally, and Frank's acute ear invariably detected them, a fact which he made known by twisting nervously around to his Father and muttering "False." After having shown what his son could do, Mr. Witmer turned his attention to giving the reporter a short history of Frank, of whom he is naturally proud, and whom he looks upon as destined to prove the greatest musical genius in the world. While his father was talking about him the little fellow sat in a high arm-chair, kicking his feet, but listening intently to every word and wearing a pleasant expression on his tiny face. "It was about six months ago," said Mr. Witmark, "that we discovered this singular faculty in Franky. Isidore was arranging some of the music in his book, and Frank was watching him from a high chair in which he stood. As Isadore turned the pages Frank would point to them and name the pieces. Isadore told me of this, and I determined to test my little boy. I took some of the music, and, showing him only the notes, he told me the name of piece after piece in the twinkling of an eye. I was astonished, and when I told some of my friends they would not believe me. I invited some of them to come and see for themselves, and since then we have had company nearly every night to see Frank and wonder at his powers. It is only a few days ago that we discovered that he could turn the music for his brother. A week ago Monday I sent him to school for the first time, and on that day I took the advice of many of my friends and went to see S. R. Wells & Co., the phrenologists, about him. They asked me to bring him to the store, and on the following Thursday I did so. Mr. Sizer, the phrenologist of the establishment, examined the boy's head, and told me he had a wonderful faculty for music. 'In him,' he said, 'you have combined the genius of Auber, Liszt, Mozart, and Meyerbeer.' Mr. Sizer gave me several directions about his diet, and I came home determined not to let him go to school again for a few years at least. Yesterday we had his photograph taken for Mr Sizer. If the child lives—and there never was a healthier child than he is now—I shall educate him strictly with a view to his musical abilities."—New York *Times.*

High Church Teaching, English and Canadian.

The following are extracts from a little book entitled "A First Catechism for Young Children," which is now being extensively used in the instruction of the young in the Church of England, and has found its way into some of the Canadian parishes of that church:

Q. "What did the Savior give the apostles power to do?"
A. "To make bread and wine into his body and blood."
Q. "Did he give this power to any one else?"
A. "Yes; to the bishops and priests who came afterward."
Q. "How can we be freed from sin after baptism?"
A. "By absolution."
Q. "What is absolution?"
A. "Forgiveness of sins."
Q. "Who can give absolution?"
A. "The priest."
Q. "What is necessary before we receive it?"
A. "Penance."
Q. "How can we ensure penance?"
A. "By confessing our sins."
Q. "What is it to confess our sins?"
A. "To tell them one by one."

In the above teaching are clearly involved the popish doctrines of transubstantiation and penance. These soul destroying sacramentarian publications emanate from two notorious Ritualistic societies in England, known as "The Confraternity of the Blessed Sacrament" and "The Society of the Holy Cross."—*Christian Register.*

Mrs. DeWolf.

To the Editor of the Religio-Philosophical Journal:

On Sunday the 13th inst., at 3 P. M., a young lady, a stranger in the city, called at 457 West Madison street, in pursuance of a previous engagement to hold a séance with Mrs. DeWolf. Unacquainted with the different phases of spiritualistic manifestations, the lady in question had little idea what to expect, and was not a little astonished to have one by one her friends described and descanted upon—their peculiarities of disposition and of personal appearance faithfully delineated in so many particulars, that no doubt could be entertained as to the individuality and actual presence of at least seven of her friends of whom she had been wont to think as dead. Nor were these all of whom this most excellent medium gave truthful descriptions of persons and characteristics. Three sisters—all of them hundreds of miles from here, and as many more from each other—were brought up, so to speak, and made to prove the medium's powers; but just here, among these three sisters a little discrepancy seemed to arise, the medium, or her control, insisting upon and very minutely describing two brother-in-laws, where in fact, but one was known by the young investigator to have an existence. To-day, Wednesday, the 16th, a letter was received by this young lady from a distant city, bearing the astonishing information that one of the two single sisters, unknown to either of the others or to any member of her family, had married on Saturday evening the 12th inst., less than a day previous to the hour in which her husband was brought up for inspection or approval, by his new sister-in-law, of whose very existence she had been, until that moment, in absolute ignorance. How shall such tests as this one be classed? Does the clairvoyant's spirit seek them out, or has she the power of bringing them to her? A. A. H.

March 16th, 1881.

Dr. C. D. Grimes writes: I have been prostrated with sickness the last two and a half months, but am now recovering and expect to resume my labors in the first half of April. I am now arranging for more charts with which to illustrate the mysterious movements of the living forces that make up the Universe of Life.

A. Young writes: I am now sixty-one years of age, and I intend to take the JOURNAL the balance of my days and pay for it promptly. I can't do without it, nor can I afford to let my family and friends go without it.

P. S. Blackman writes: I am very much pleased with your management of the JOURNAL and the contributions that are welcomed to its columns. I am especially pleased with Mr. Tuttle's article, "Religion of the Future."

Mrs. A. M. Dodd writes: I have only one fault to find with the JOURNAL—it does not come often enough.

Notes and Extracts.

The man makes the best use of time who enriches the garden of the spirit every working hour, either in reading, conversing, meditating, writing or in some just and honorable industrial pursuits.

Man is a phenomenon—a living, moving curiosity, and we might say a menagerie, for wrapped up in one hundred and fifty pounds avoirdupois are all the different natures of man and beast.

Spiritualism can never become what its disciples desire until every one who has a spark of spirituality in his soul, puts his shoulder to the wheel and helps set the car of progress moving.

They who imagine truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires. They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires.—*Buddha's "Dhammapada."*

The omnibus driver, who has a talent for music, but has had no means of extricating himself from his seat on the omnibus on earth, has formed alliance with the musical sphere of spirit life, and when he passes thither, as a musician and not as a driver will he appear.

The religious sense is as yet too feebly developed in most of us; but certainly, in no preceding age have men taken up the work of life with more earnestness or with more real faith in the unseen than at the present day, when so much of what was once deemed all important knowledge has been consigned to the limbo of mythology.—*Fiske's "Unseen World."*

Drouths and tornados were at one time regarded as visitations of wrath for some offence committed, but not so now—science has determined when these visitations will occur and what produces them. Men have so far mastered the knotty problems of invisible forces that in nearly every newspaper may be read the atmospheric changes that will occur during the coming week.

"'Tis coming up the steeps of time,
And this old world is growing brighter;
We may not see it dawn sublime,
But high hope bids the heart beat lighter.
We may be sleeping in the ground
When it awakes the world in wonder;
But we have seen it gathering round,
Have heard its voice of awful thunder—
'Tis coming, yes, 'tis coming."
—*Gerald Massey.*

The instructor who ceases to learn, will soon cease to teach successfully. The orator who has no enthusiasm can inspire none. The idle man cannot infuse industry into others; the passionate man cannot inculcate self-control; the irresolute man cannot impart firmness; the self-indulgent man cannot sow the seeds of purity and virtue. If we would do good, we must be good, or all our efforts will fail. We cannot pour water from an empty vessel, though all may be perishing from thirst.

A nation's mission often ends in this way. Socrates and Pericles and Plato ended Greece—I should say Greece ended in Socrates and Pericles and Plato. Hindoo life ended in Buddha. Rome ended in Antoninus. Fruitage ends a year, fruitage ends an era also. Your plant goes to seed and then dies. Nations go to seed and die. But that seed is sown for a broader humanity. Socrates, Plato, Jesus, Buddha are the seed of something better than the nations that ripened in them. They become world property, seed of a grander human life—an international unity.—*Rev. E. P. Powell.*

Charles Dudley Warner, in "My Winter on the Nile," says of an ancient wooden image found at Memphis: "This figure is full of life, the *pose* expresses action, vigor, pride, the head is round in form, and expresses intellect. He must have been a man of mark and a citizen of a state well civilized. This is not the portrait of a barbarian, nor was it carved by a rude artist. Few artists have, I think, lived since, who could impart more vitality to wood. If the date assigned to it be correct then sculpture attained its maximum of development in Egypt six thousand years ago."

Why have we talents if we are never to employ them? Why is the coal heaver sometimes a natural orator or poet? Why are many housewives, who are obliged to spend their time in the kitchen, endowed with gifts which, did circumstances permit, would qualify them to hold high positions in the musical or literary world. Echo answers in the ears of every rational being that there must be some future state of being in which all these faculties are to be brought into existence, or they never would have been bestowed upon us.—In spirit-life, there are differentiations even as there are on earth.

No one has ever seen attraction, repulsion, cohesion, gravitation, or any of the forces or laws of nature, and yet their existence and influence is never questioned by the scientific world, because their effects are everywhere made manifest. If I see a footprint in a room or on the sand, I know at once whether a man or animal has been there. I do not require to see the creature who has left this trace of his presence—the result assures me of his existence. Even so surrounded as we everywhere are by innumerable footprints of spirits we need not to gaze on the soul with our bodily eyes to demonstrate its existence. The very fact that the memory survives all changes which alter the body, ought in itself to be a sufficient argument in favor of the spirit's independent identity. If I remain a thinking, living being capable of enjoying reminiscences of my childhood, when I have a totally different body to the one I owned when a child, does not this prove that I and my body are distinct? I am the man—my body is my house, or my wearing apparel. I can change my place of abode and my garments frequently, and yet remain precisely the same person.—*W. J. Colville.*

The stars that shine at night fill us with a desire to know what they are and why they are, and this desire gave birth to the telescope, so now we read the heavens as a book. To know what there was in the earth has caused men to construct laboratories by which to determine whether life is a gift or a spontaneous yielding *from* the elements composing the planet upon which we live. Men are searching for the origin of life with a determination to solve the mystery, and we have yet to learn of the first man or woman who has been notified by the powers to cease their investigations. One thing will be observed, that the most profound investigators are not what the world calls Christians, but they are religious men in the strictest sense of the term. They are the world's saviors because they give to the world the results of their labors. Every true scientist and philosopher is entitled to a large share of the homage we so lavishly render to Deity, because were it not for them, we should know very little about God, and very little would be known of astronomy, geology, anatomy, or any of the sciences which are discussed so freely in your common schools.—*Olive Branch.*

RAIL ROADS.—TIME TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave.		Arrive.
10:00 a m†	Davenport and Peoria Express	†6:00 p m
12:30 p m†	Council Bluffs Fast Express	†3:30 p m
12:30 p m†	Kansas City, Leavenworth and Atchison Fast Express	†3:30 p m
5:00 p m†	Peru Accommodation	†10:20 a m
10:00 p m††	Council Bluffs Night Express	†6:20 a m
[illegible] p m†††	Kansas City, Leavenworth and Atchison Night Express	†6:20 a m

BLUE ISLAND ACCOMMODATION.

Leave.		Arrive.
6:55 a m†	Accommodation	† 6:40 a m
8:40 a m†	Accommodation	† 7:45 a m
[illegible]	Accommodation	† 9:10 a m
4:05 p m†	Accommodation	† 1:30 p m
[illegible]	Accommodation	† 4:30 p m
6:20 p m†	Accommodation	† 6:15 p m
11:30 p m	Accommodation	a11:00 p m
1:15 p m	Accommodation	b10:05 a m

*Daily. †Daily Except Sundays. ††Daily Except Saturdays. ‡Daily Except Mondays. a Thursdays and Saturdays only. b Sundays only.

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Union Depot, West Side, near Van Buren street bridge, and Twenty-third street. Ticket offices at 63 Clark St., Grand Pacific Hotel, and Palmer House.

Leave.		Arrive.
12:30 p m*	Kansas City and Denver Fast Express, via Jacksonville, Ill., and Louisiana, Mo.	*3:30 p m
9:00 a m*	Springfield, St. Louis and Southern Express, via Main Line	*7:00 p m
9:00 p m‡	Kansas City Night Express	†7:25 a m
9:00 a m*	Mobile and New Orleans Express	*7:30 p m
9:00 a m*	Peoria, Burlington and Keokuk Fast Express	*3:30 p m
9:00 p m‡	Springfield, St. Louis and Texas Fast Express, via Main Line	7:25 a m
9:00 p m‡	Peoria, Keokuk and Burlington	7:25 a m
9:00 a m*	Pekin and Peoria Express	*3:30 p m
12:30 p m*	Streator, Wenona, Lacon and Washington Express	3:30 p m
5:00 p m*	Joliet and Dwight Accommodation	*9:10 a m

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The Spiritualist and Journal of Psychological Science,	London.	8	"
The Shaker Manifesto,	Shakers, N. Y.	10	"
Medium and Day Break,	London, Eng.	8	"
The Theosophist,	Bombay, India.	50	"
Western Light,	St. Louis, Mo.	5	

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Advertisements must be handed in as early as Monday noon, for insertion in next issue, earlier when possible.

Explanatory Letter from Herman Snow—Jonathan Edwards.

To the Editor of the Religio-Philosophical Journal:

That which I now send for your acceptance, claims to have come from one of the ablest of New England's theologians of the last century; one who probably better than any other succeeded in presenting in all its startling repulsiveness, the genuine system of Calvanism, and it is quite likely that through his thorough fidelity in this respect, much was done toward the final overthrow of that unmitigated theological deformity.

I am well aware of the uncertainty attending all such claims of a direct communication with persons of note now far advanced in the Spirit-spheres. Yet without doubt there are genuine cases of the kind, and to my mind there are good reasons for believing that this is one of them. But I will not occupy your space by giving these reasons in full; I will merely state that what I now send you has been copied from notes taken at séances held with Mrs. A. D. Loucks, the seer of my recently published volume, "Visions of the Beyond." This was rather an episode in our experience. Nothing of the kind was expected by either of us until the coming was announced by a member of our regular spirit band, who stated that, at his earnest request, the person referred to would be allowed to make an effort through our medium, at once to test the reality of this method of communicating with mortals, and to thus do something toward counteracting the evils of his false teachings while yet in the earthly life.

I think that, especially to those conversant with early New England theological history, there will be found in what follows, strong internal evidence of its genuineness. To myself, however, there was an additional strength of evidence arising from a deeply felt consciousness of the noble and dignified presence of this one who, having been always honest and earnest in his personal convictions and efforts, sadly erroneous though they were, had now reached a position in the higher life well fitted to impress one with a feeling of affection and reverence toward him; at any rate this was the result with me, although previous to this experience my feelings were those of prejudice against this unrelenting exponent of early New England theology.

In order to avoid an undue demand upon your space, I have considerably abridged my original report of the séances thus occupied, giving only the most striking and important passages. I cannot think but that they will prove worthy of the attention of your readers. H. S.

JONATHAN EDWARDS—HIS EARLY EXPERIENCES IN THE SPIRIT WORLD.

At our first séance the controlling spirit spoke as follows: "When I come once more into the earthly surroundings, it seems but a day since I laid myself down in the arms of death with the expectation that centuries would elapse ere I should go forth at the sound of the trump, to receive for the deeds done in the body, whether good or evil. But great was my astonishment when immediately, as it were, I found myself standing upon the bright shores of the eternal world, with that before and around me fitted to call forth sentiments of the deepest gratitude and love. Fields of beauty ineffable, as far as my perceptions could reach, were spread out before me, stretching on and on; blending ever with that which was higher and still more beautiful. And then the vast influx of human beings, fresh from the earthly life, like myself; I was astonished to see so many entering into this joyful life. Whilst on earth, I had succeeded in becoming satisfied that but a small fraction of the human family would escape to the heavenly life, whilst the vast multitudes would go away into pains unutterable, and as eternal in their nature as were the joys of the redeemed. But now, the old doctrine began to appear to me in all its falsity; the horrible phantom could not withstand the light of the present; it fled swiftly away with the shadows of the past.

"My astonishment at my past errors was only equalled by the admiration and joy of the present. O the magnitude, the unlimited display of wisdom and love now unfolded before me! Such a wonderful plan! every human being to be redeemed from evil and gathered into one happy brotherhood under the Father and Mother God, the one true Godhead of perfect wisdom and love!

"The scene enlarges around me; such a perfect blending of beauty and use! Temples, cathedrals, edifices of grandeur on all hands, indicating an enlarged education, an harmonious unfolding from within. I am entranced with wonder and admiration.

"But now has my day of judgment overtaken me. My crown of glory crumbles into dust. I am looking into the darkness of the past. I am nothing, worse than nothing. Every act of my earthly life is seen to be soiled by some sordid motive. I can no longer endure the brightness around me. My whole existence appears but a dreary failure. I would fain hide myself in some dark obscurity.

"But this was comparatively a momentary experience. Soon, a revelation of the divine uses of all my past entered into my mental being and filled once more with peace and gladness the innermost of my spirit, and I was ready for the work of my new life."

Circumstances beyond my control prevented me from preserving anything like full and satisfactory notes of our second séance under the control of this spirit; I can therefore only give a few of the leading thoughts that then came to us. Referring to his earthly past, the speaker said that he could, in a measure, excuse the false teachings he had uttered, but only on the ground that they were spoken in ignorance, not with malice. He could now judge himself even as he would another under similar conditions of honest ignorance. He dwelt with feeling eloquence upon his joy and hope, when at length he found himself standing upon the immortal shores with the shackles of his theological education thrown behind with other hindering and hurtful earthly rubbish. Sights and sounds and thoughts unknown to the earthly life were now with him, and so impossible for him to express through the instrument now employed, that were it not for the knowledge that the effort, however imperfectly realized, would work good to himself, and also to the medium, by enlarging her capacity of thought and expression, he should utterly give over the attempt.

The discourse closed with this concentration of thought seemingly regarded as of priceless value: "Every soul is endowed with the gifts and capacities of a God, and the happiness of the heavenly life consists in the growth and perfection of these capacities."

At our third séance I was enabled to take nearly word for word what came to us, as follows:

"Many years of peace and happiness have been mine since I received the knowledge already explained to you. I will now give as clearly as possible, some of the leading thoughts and experiences that grew out of this knowledge of the salvation of all. Realizing that I was an heir of salvation through a general law of unfoldment and progress, I went to work with a zeal none in your earthly life may know, to transmit the gift to those less favored in spirit-life than at the time I was conscious of being; to those on a lower plane of development, even to those in complete darkness. I felt the strongest desire to reach and lead upward these to the glorious light that should help them to see the necessity of working out their own salvation, through a clear perception of their condition and what they might become by the effort made to rise in thought, to reach out in humility, to beg assistance, and gratefully to receive even from the lowest tribes of earth that which is intended to help them subdue egotism, selfishness, and the grosser demands of the sensual being.

"How I loved my work I may not be able to portray to you. It was a happiness to aid those in darkness, surpassing the sublimest joys I had ever known in all my earthly existence. When the heart is given up to do good for the sake of doing good, then, and then only comes the compensation.

"I, too, needed assistance; teachers on every hand were ready, as I besought them for knowledge or rather assistance, to enable me to divine, to comprehend and understand the laws controlling me, I finding a power outside of the individual self-inspiring and moving me to the needed work, but not fully understanding the forces ruling and controlling. It was pleasant to me even as to a child to ask wisdom of those shining lights above me.

"The more I became conscious of the powers I possessed, the more urgent the necessity of using such force for the good of those in ignorance of their own inheritance. This fact entered deeply my consciousness; the further advanced a being becomes in spiritual wisdom, the less dominant and imperative is self. The most God-like I have known dwelt largely in humility and simplicity."

"These laws governing in spirit-life, if brought home to you as facts worthy of an effort to live near to them in the earthly life, shall bring you into a higher consciousness when you leave the beginnings and retake the threads severed not by the change called death."

From notes of our closing séance with this noble and earnest presiding spirit, I take the following:

"My Brother and Sister: May God hold you in your mission! And may strength be given you to work out to the fullest extent the good work laid upon you to do.

"You understand that I am here to-day for the last time for the present. I would that I had been able to give more perfectly such facts—truths rather—as I have realized since leaving the earth-form, and mingling with the wise and good of the higher conditions of life. In my own experience I have learned that the unfoldment of one, symbolizes the unfoldment of all human beings. Words coming from one who has passed through the river called Death, and knows beyond a peradventure that of which he speaks, must have their weight where the individual mind is sufficiently developed to appreciate spiritual truths.

"I have not advanced far enough in the knowledge of control to give other than personal experiences. A wider range of thought may hereafter come through the organism I am controlling. I could wish, if none better fitted to control were to possess the position here that I might return at some future time and infuse somewhat more largely of the advanced thoughts of those who are contributing so much power and influence to awaken in immortals a higher standard of life.

"It must be conceded by all thoughtful minds, that the earth-world is receiving light and facilities for knowledge—spiritual truths—such as were never before experienced. It is but the commencement of what may be realized fifty or one hundred years from now. But the little rivulets of spiritual truth are broadening, sending out advancing lines carrying the waters of life into all parts of the world. The future results of your own work though comparatively small, may end in much good. Be encouraged to pursue that course that shall be for the highest good of all, that your lives may bless and be blessed. If I may aid you, in any future time, in any good, it shall be my privilege to do so.

"In your midst I am Edwards, Jonathan, of Connecticut, an impartial friend of all humanity; believing salvation to be within the reach of all, and for all; believing in no hell but ignorance; that heaven is the orderly development of the individual, and is therefore within. Cultivate all the good; overcome the evil, and all will be well."

Separation of the Spirit from the Body.

"Many trance mediums travel during their periods of entrancement, a spirit guide using their organism and maintaining it in a healthy spirit, while they themselves are absent, but so long as a spirit remains connected with his physical body, no matter how far he may travel, or how lengthy may be his sojourn in a distant spot, he is united to his body by a subtile magnetic cord, which if snapped, cannot be repaired. The breaking of this cord produces dissolution; when a person dies his spirit immediately finds itself among kindred spirits, among those very ones whom he has loved most dearly on earth or whom he would have loved had they ever met. You sometimes wonder why your spirit guides are often not your earthly relatives, or even persons you have ever met on earth. They are those whom you find are spiritually related to when you enter another life."—W. J. COLVILLE.

To the Editor of the Religio-Philosophical Journal:

Though the above sentiment has been frequently advocated by many earnest mediums for the past twenty years, to me the idea has ever been distasteful as at once opposed to the facts in my own case, and equally incompatible with scientific methods of inter-relationship existing between the human soul and body; and I venture to offer these suggestions, because I believe it to be of the utmost importance that the various phases of manifestation should be critically examined in the light of reason, which never, I think, conflicts with scientific principles. Our cause is still in its infancy and many positions hitherto strongly supported, must from time to time give place to a more consistent and harmonious rendering of facts as related to universal spiritual truths, when dispassionate and clear sighted investigators shall earnestly question our spirit friends to arrive at the highest possible truth. If it be true that when death releases the spirit from its mortal bonds and leaves the physical casket tenantless, the subtile elements which compose soul and spirit must be exhaled from the material body, particle by particle, and become once more subject to the laws of organization, as taught by A. J. Davis in his "Philosophy of Death," and also by others among our most advanced thinkers; the idea of the spirit body of a medium being able to withdraw itself from, and re-enter the material form again at will, is in the highest degree questionable. Moreover, such teachings are justly calculated to excite ridicule by showing the inherent weakness of our argument and the discrepancies of a pretended philosophy. If indeed the glorious claims of clairvoyance be true and the human eye possesses a spiritual counterpart, soul vision or extended sight, then space and distance can build no barriers which this divine sense may not penetrate, thus the necessity for the spirit of a medium leaving the material body to visit spirit friends and distant scenes, is absolutely abolished.

The true seers, be they called clairvoyant or medium, perceive spiritual forms and material objects at a distance, by the same subtile power of extended vision, which for the time, comparatively serves to annihilate space and brings the seer into the very presence of persons or objects viewed. The sensation of travelling, which is almost invariably experienced when we visit foreign scenes, must result from the passage of the time—however brief it may be—required to bring together remote objects; for though the spirit vision travels with the rapidity of light, time is necessarily consumed, commensurate with the clearness of the atmosphere through which it passes, or the trained skill of this our holiest sense.

Mr. A. J. Davis who is doubtless the most thoroughly developed clairvoyant of modern times, assures us that this power unfolds in exact proportion to our observance of the conditions to which clear sight is amenable; or, if we would be seers, we must live for that purpose, making the natural appetites subject to a degree of discipline necessary to promote spiritual growth. Is not this obviously true of mediums also? To my mind, this most interesting question, of what are the best methods of promoting reliable spirit vision or clairvoyance, deserves the special attention of our ablest writers; and will not Friend Davis, Hudson Tuttle, Giles Stebbins and others who have carefully investigated the facts relative to the ability of the human spirit to leave the body and re-enter it again at will, favor the readers of the JOURNAL with light on this important subject. Mr. Colville says, the spirit maintains its connection with the body through a magnetic cord which if broken, will produce dissolution, but is there any record of an accident of this kind having occurred?

I am also convinced that the peculiar phenomena where persons make themselves visible to distant friends who still remain in this life, can be reasonably explained on the hypothesis of extended vision, and on no other. When physical conditions are favorable and mental sympathy strong, the vision may be reciprocal as in the case of a mother and son recently reported in the JOURNAL. Indeed my own son who is now in South Africa, has stood beside me, spoken in his own cheery voice and soothed my great anxiety concerning his long absence, on several different occasions. Yet he is not a medium, neither was I separated in any sense from my material form. I am sure that it was simply a condition of perfect sympathy between the spirit of my darling son and my own conscious soul. One other little incident, which was fully corroborated though both parties concerned were quite unacquainted with any of the principles herein referred to. In the summer of 1879 an acquaintance, a gentleman, sailed for Europe, whose wife was much depressed in spirits on account of the dangers to which he might be subject. I saw Mrs. —— daily and on the evening of the fourth day of the voyage, I sat at my writing table, when my attention was arrested by the above mentioned gentleman standing before me apparently material in form, who spoke in a natural voice and said, "tell —— we have had a fair wind and pleasant sail so far, I am all right." Of course I delivered my message on the day following, and when the lady received a letter from the voyager he said: "We had a fair wind and pleasant sail for the first four days, but I was so lonely that in thought I was constantly with you." Here was a solution of his mysterious appearance before me. He could not make himself visible to his wife, but I was sufficiently sensitive to reflect his thoughts upon her in this tangible form. Verily, truth is stranger than fiction, spirit greater than matter, even though moulded in the human form divine.

EMMA F. JAY BULLENE.

Importance of Spiritual Ideas—A Beautiful and Significant Address.

Evidences that the the spiritual philosophy is being felt beyond the boundaries of Spiritualism—that a rich and inspiring element is coming into the thought of the world with new power and beauty, and not as a transient fancy, but as a permanent force—are welcome and encouraging. We give, for such encouragement as well as for its eloquence and value, part of an address by Rev. R. S. Storrs, at a meeting of the Phi Beta Kappa Society, of Harvard University, Cambridge, Mass.:

Man seems approaching, with no dilatory steps, the point where he shall have familiar supremacy over the forces hitherto hidden in the great complex of what we call "nature;" when his alert and indefatigable will, not aspiring to arrest or radically change the vast and delicate cosmical energies, shall be able to use them with easy and secure control. Already, in part, hereafter, it seems probable with a completeness only indicated now, he is to have at his command, under the beneficent primitive laws which no ingenuity can amend or avoid, the physical powers that play like thought, yet work with an energy demiurgic, in the structure of the globe. Then the planet shall be subjected to him whose direct muscular hold upon its mass is so insignificant, presenting its force for his employment, its wealths for his possession, its secrets of beauty for his gladness and culture, while it also bears him in silent smoothness along the vast aerial spaces. ....This ampler mastery of man over nature tends, no doubt, to the steady increase of general intelligence; to the liberalizing of governments, and the wider establishment of popular freedoms....It is at once to be observed how native to the mind appears to be the imbedded impression of something transcending the reach of nature, of realms of existence surpassing sight, yet of substantive verity, and to whose abounding intenser life the highest which we know on the earth is partial and rude.....The religions of the world have not been suggested, however they have been used, by craft and ambition. They have sprung from instinctive aspirations in the soul, reaching toward persons and powers supernatural, as surely as geysers, flinging their strange and streaming columns through icy airs, have taken their impulse from profound and energetic subterranean forces. If anything, therefore, seems native to man, it is this tendency to affirm the invisible, and to reach, in desire, toward realms of being surpassing ours. As the frame of the bird prepares it for flight, and foreshows that as its function and joy; as the automatic impulse of the fish propels it, as by a physical force, through, the paths of the seas—so the intimate and continuing constitution of the soul appears to ordain man to accept and reach after what passes the limits of sense and time. If the instinct, so general, is not a real one, or if there is nothing in the facts of the universe which furnishes foundation and argument for it, it is hard to infer any thing with confidence from such a deceptive mental constitution....Nor may we omit to notice also the inspiration which comes from the same high source to whatever is stateliest, loviiest, sovereign, in the domain of character. I do not refer, of course, to any special graces or forces ascribed to special forms of religion, but to the general moral effect of the clear recognition of things supernal upon the personal spirit in man. Tranquillity is born of it. So are gentleness, gravity, and a grand aspiration. It is the condition of those august hopes which are essentially helpful to virtue. Chivalric disregard of danger and pain is as natural to it as the lift of the waves when the moon hangs above them. Out of it has streamed an invincible courage into the will, in the time of imminent earthly peril. From it have sprung irresistible enthusiasms that have matched and mastered the onsets of power. It has been the stimulant to heroic consecration, which no resistance could daunt or break any more than grapeshot can shatter the sunshine....Here, therefore, is the inexhaustible impulse to an intrinsic and beautiful nobleness. It is not from laws, teachings, examples, the maxims of prudence, or the dictates of conscience: it is from this immense conception of the timeless relations of the spirit in man, and of its possible coming association with persons and spheres transcending thought, that the subtlest and strongest incentive comes to what is august and delicate in virtue. If one had the chance to write a poem for spirits to read in higher realms, to mould the marble into lovely forms of ecstasy and passion for them to contemplate, to paint the picture whose beauty should show no pallid tint or tremulous line beneath the searching heavenly lustres, with what infinite pains would he strive at his work! That he can make his character worthy the free acceptance of those whose feet, sandalled with light, have trodden only ethereal paths, it is the grandest benefit of grace which God, if there be a God, has bestowed....There is a transcendent mood of the spirit, wherein the meanest flower that blows awakens thoughts too deep for tears, to which the grassblade is oracular, and the common bush seems "afire with God," before which the splendors of closing day repeat the flash of jasper and beryl. It comes when the soul is keenly conscious of relations to spheres surpassing sense, and to a creative personal spirit with which all things are interfused.

Not art alone feels this vast impulse which descends from afar. It enters into human life, gives conquering courage to human society, develops whatever is grandest in the race, and becomes the spring of its noblest endeavors. With illustrations of the energy which has been poured from it, into the action of persons and of peoples, history is vivid....We need not go back to times mediæval. It was the same incalculable force which burst into unsurpassed exhibition in that terrible struggle of the Netherland burghers against the power and rage of Spain, which one of your recent illustrious members has celebrated in a prose rich and melodious as an epic. That fierce and almost unending fight on sea and land, the desperate self devotion which cut the dykes, and would give the drowned plains to the sea rather than yield them to the invader; the absolutely unconquerable will, which defeats could not daunt, nor delays weary, nor the death of the leader fatally break; the final recklessness of all pain and all assault, which bore starvation and did not flinch, and which never would yield while a hand remained to light a match or an arm was left to lift a lance,—all which makes the story sublime, its fame immortal,—came from a faith in things unseen. It was in the measureless energy of that, that the weak conquered the strong, and impassioned peasants, citizens, women, expelled from their coasts the richest and most insolent power of the world. Hardly another scene in history is more significant than that of the starving people, when the siege of Leyden was suddenly raised, staggering to the church, to offer their faint but eager worship, before their lips had tasted bread!. .. In the measure of whatever power we have, it surely belongs to us to endeavor, if only as patriotic and thoughtful men, that this recognition, profound and prophetic, of the greatness of the personal spirit in man, and of its relation to remotest realms of spiritual life, shall not pass away from our eager and prosperous American society. Here is the sudden assembling of the nations, attracted by opportunities, compacted in liberty. Here is the wealth of furrowed field and forest height, of river-beds gleaming and hills crowded with waiting metals. The land echoes with the roll of swift wheels, and waters pulsate to the throb of the engine, while mechanisms spring from the virile and fruitful life of the people, almost as roses from out the juicy shoots of June. But every thing in the future of whatever is best here depends on the maintenance of the sense of relationship in our present incipient life to domains of experience of which no telescope gives us a hint, but which send out to meet us sublime premonitions....All the more is it needful that we recognize the enduring systems of life, older than suns, above cities and states and stellar spaces, and feel, as Pascal said, that "then only is man great and incomparable, when considered according to his end." The searching of nature goes on all the time, with accelerating speed and with splendid success. All the more, I judge, should it be ours, in whatever profession, of whatever communities or special opinions, to see that man is not "lost," as one has said, "in the bosom of the vastness and splendor of nature;" to maintain the pre-eminence of the thoughtful and personal spirit in him over all nerve-tissue, with all cerebral convolutions; to maintain the accordant supremacy in the universe of the spiritual over the physical, the immutable sublimity, the superlative splendor of realms of existence transcending sense.

If that impression does not remain on this intrepid and powerful people, it will be their dire calamity and loss. Eloquence, without it, will miss what is loftiest, will be replaced by a careless and pulseless disquisition, or fall to the flatness of political slang. Life without it will lose its sacredness, with its supreme and mystic charm. Society without it will fall of inspiration, and be drowned in an animalism whose rising tides will keep pace with its wealth. ....It is the delightful assurance of science that the tear and the star are equally embraced in an infinite scheme, and that one law regulates the phyllotactic arrangement of leaves upon stems and the vast revolutions of the planets in the heavens. In like manner it is our privilege to feel that the humblest life, which has intellect and will in it, is associated intimately with unreached cycles, surpassing thought, to which it has organic relation. On the full assurance of this fundamental scheme of the universe has rested, hitherto, the philosopher's enthusiasm, the martyr's faith, and the hero's consecration. On this affirmative and solid impression has securely been builded whatever it delights us to retain from the past. Only that which shall make the same conviction as firm and sustaining in the centuries to come, will give to them true power and beauty, æsthetic grace, intellectual vision, moral wisdom. It is for us, then, personally to live in the radiant apprehension of that unmeasured over-world, the shadow of whose glory fell not on Hebrew hills alone, but on Grecian, Persian, Indian, heights; some echoes of whose magisterial harmonies have been heard in all superior spirits, and the touch of whose far-shining prediction on any pure mind makes hope elate and purpose high. It is the supremest human office, in whatever relations and whatever position, rising above the investing physical forces and laws, discerning the intensity and the boundlessness of life with which the spirit in man is allied, to make them also inspiring to others: that thus, through us, may be transfused a glory from them into the minds which we affect; that we may cast from our few years something of this transfiguring light upon the life of coming times; that we may honor as we ought that secret and masterful intellectual spirit, whose power and love bear in themselves immortal presage; that we may honor him above in whose unseen infolding life the universe rests,

"And make our branches lift a golden fruit
Into the bloom of heaven."

RELIGIO-PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

DEVOTED TO SPIRITUAL PHILOSOPHY — THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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ANNIVERSARY ADDRESS,

DELIVERED BY

A. B. FRENCH,

AT

Milan, Ohio, Thursday, March 31st, 1881.

Thirty and three years have come and gone since the advent of modern Spiritualism. This event did not occur in an age of ignorance and superstition. It was born in the blazing noon-tide of the nineteenth century. Over its cradle star-eyed science kept her vigils, and the ear of positive and skeptical philosophy heard its first sound. No sooner was its birth proclaimed than theological Herods issued their decree of death, and brandished over its baby couch the already blunted sword of religious intolerance. The years have crept on, and each one has added to its force, until to-day we commemorate an event that has thrilled every avenue of society; it has touched philosophy, and wiped the icicles from its frozen face; it has played games of chance with materialistic scientists, and left them defeated and dismayed; it has broken the swords of theological gladiators and laid them in ruins at their feet. Art has caught its radiant beams of light, and Poetry has felt its breath, and poured forth a song of praise. Modern Spiritualism has walked through society with winged feet. In the wretched hut of poverty, in the palace of wealth, in the library of the scientist, in the cushioned pews of the church, in the granite halls of state, it has everywhere claimed an audience.

Candid men and women cannot fail to see that it has already started on the shoreless sea of history a reactionary wave in the world's skeptical thought, while its bitterest opponent must confess it has taken many a starving prodigal, who was perishing on the rotten husks of materialism and led him,

WITH AN ANGEL'S HAND,

back to the rich banquet of spiritual realities; therefore, it is well we pause in life's heated march to-day and indulge in such reflections as shall seem befitting this event. I am a believer in the observance of certain days and seasons. The custom has its origin deep in the foundation of our natures and will always remain a part of man's experience. There are moments we can never forget; hours and days which remain with us an imperishable inheritance. Time is a record of the motions of the universe; it is the ledger kind nature keeps, wherein an almighty hand writes upon its eternal pages all the accidents and incidents of universal life. To the Spiritualist, this is an hour for solemn and serious reflection, an hour when we should indulge in calm retrospect and prospect. It is not a time for foolish praise and vain eulogy; nor is it a day for the indulgence of passing pleasures, or a fit time to amuse the public with exhibitions of our selfish egotism. We should ask ourselves what we have been doing through these eventful years? What have we done to honor the remarkable event we seek to commemorate? What signs are visible in the sky of our future? It is an hour to correct past mistakes, and also an hour above all others when we should seek the serene altitude of charity, whence we can look over our relation with men and women of all other schools of thought and opinion. This is a day when you and I ought to be brave enough to face the polished mirror of thirty-three years of eventful history, and look with calm vision at the image we see reflected there. Moreover when we stand in the presence of this image, we ought to decide whether we are willing to commit ourselves to the open arms of impartial history.

The skillful mariner makes a record of the latitude and longitude of his craft. He also keeps a watch of the encircling heavens, the rise and fall of the barometer, and also the direction of the ever changing winds. He makes a faithful record of all these in his log book, together with all the accidents and incidents of the journey. This is necessary to success in traversing the pathless ocean, and those who have the custody of new facts and truths, or whose duty it is to present old ones in a new dress, are mariners on the great sea of human progress. Society and history judge of their worth by the success of their voyage. Let a tempest strike them with the last yard of canvas spread out to aid its carnival of death! Let the white breakers roll over them with the gangways and hatchways all open, and the inference is that the crew were ignorant of the duties of navigation. To take advantage of opportunity on the one hand, and shun danger or prepare for it on the other, is the secret of luck and the path to success. Moreover, those who hold to such facts and truths, would be recreant to them if they saw danger and refused to raise a signal of warning. Still further: Facts and truths, in their growth and acceptance by the public mind, and in their influence upon public life, follow a definite method or law of growth and evolution. In their essential features the growth and acceptance of the several sciences are identical. Each has had its period of gestation and birth. Each has in turn seen its hours of helpless infancy. Grey-haired intolerance has raised over the quivering flesh of each, the scorpion lash of public ostracism. Then this same public condemnation has changed to commendation. This is also true in the growth and acceptance of religions. Old and established religions generally laugh at the feebleness of the child. Should it persist in growing, they begin to catechise it. If it still asserts its independence, they burn the usual sacrifice of martyrs, and its intolerant devotees gather around the funeral pyre and inhale with evident satisfaction the odor of the roasting victims. In due time the child becomes strong enough to force recognition and acceptance.

Moreover, in the development of facts and truths, there is a marked conformity to the orderly processes of the physical world. There is repeated transition from one phase or condition to another. There is also alternate storm and calm in the voyage; and certain marked periods, just as the earth has its summer and winter solstices.

It is my earnest conviction, that modern Spiritualism has

COMPLETED ITS FIRST CYCLE.

The first epoch in its career is now closing; and the opening chapter in its history is already written. Future historians will revise and correct it; they will smooth many of its rough places; they will point out the weakness of some of its actors, and give greater emphasis to the ability and integrity of others. Yet all the essential facts are recorded, and they are as irrevocable as the fiat of omnipotence.

It is, perhaps, vain in us to anticipate the influence of this history. It is only becoming modesty on our part to shut out these foregleams of the future. So deeply impressed am I with their power and significance, I can but affirm for them a most important place in the record of man's gravest spiritual experiences. The future student of history, when this chapter shall have been stripped of all the shadows which now strangely darken its pages—as it surely will be by an indulgent posterity—will prize this record. He will read with hushed breath its startling pages. The coming philosopher will see in them one of those great tidal waves of spiritual power which roll like the

PULSE-BEATS OF THE ALMIGHTY,

at certain intervals, over the torn and ragged sea of human history. The coming scientist will through these facts unlock the long hidden door to nature's inner temple. In this "sanctum sanctorum" fairer forms will greet his eye, and sweeter sounds will touch his ear, than are to be seen in this world of gross matter or heard in the "din and jar" of mortal strife. We can affirm all this and much more; if we are to go no further, let this first chapter of facts be the last one. Let it contain the preface and finale of the movement, and still these facts will always remain an important part of human experience as they have a direct bearing on the great problem of destiny.

I am impressed, however, that the phenomena are

ONLY IN THEIR INFANCY.

Chapters and volumes are to succeed what has already been written. The question of the ultimate of Spiritualism as a fact is already settled; but the relation we as Spiritualists shall sustain to such facts, is now the major question. The vital question before the avowed Spiritualists to-day, is not how spiritual facts, *per se*, can be preserved, but

WHAT SHALL BECOME OF SPIRITUALISTS?

The future of Spiritualism is secure, but the future of Spiritualists is a question of grave doubt and anxiety. We are like Nebuchadnezzar when he lay on his royal couch touched with anxiety for the fate of his Empire, or like Xerxes of ancient Persia, when his mighty hosts reached the stormy pass at Thermopylæ. Our Rubicon is before us. The gathering clouds portend the stormy equinox. We have *individualized* until we are in danger of losing our identity altogether. *Look* where we will, the mellow fruit and golden grain are smiling in the kisses of autumn sun. You and I by the help of angels have scattered this seed. Shall others now reap where we have sown in the cold winds of public scorn? There are times when the opportunities of a life time are crowded into a single hour. There are moments when a single stroke builds or destroys the fair citadel of fame; times when the mariner must turn hasty glances in all directions, and watch the rapidly changing course of the ever shifting winds. Some of you who hear me to-day, have been impelled by the force of these facts, and a great inspiration which came upon you, to go out into the world's religious wilderness, and preempt new and better soil. Now those who stayed back and in many instances pointed the finger of scorn at you while you were clearing the brush, claim your improvements. Moreover, if you refuse to break this soil and seed it for the world's future, they will obtain it and utilize it. The question is not, I repeat, whether spiritual facts are to remain or live, for they are already secure. The great question is, are these facts to be handed down to our children as an essential part of theological legerdemain? Are they to be respected and enjoyed only under the incantations of a priest? Is sacrificial wine and bread to sanctify the future circle? Are they to be stamped with sectarian trademarks? Shall they be offered as Presbyterian Spiritualism or Methodist Spiritualism, and warranted perfectly harmless, provided always they are taken according to directions? I repeat again: The question before us is a simple one. Are we to dictate the course of the ship, or are we to be forced if we ride at all to take deck passage and be silent. Moreover, shall these facts take their place with the imperishable facts of science? Will they be made the key to the greatest of all science, viz., the science of man's spirituality? As the stars link us to astronomy, as the fossils at our feet lead us to geology, shall these facts also lead the world

TO A SPIRITUAL SCIENCE

more lasting and beautiful than either?

Let us look over the fields we have gleaned. Let us see what we have been doing through these years.

First. It has been yours and mine to bear unequivocal testimony to the facts we have seen and heard. We have done this regardless of those who have doubted our sincerity, and in many instances our sanity. In this regard our voices have given no uncertain sound. Through the days and the years we have not hesitated to tell the unaffected story of our experience before either the savans of science or theology. Our candor in many instances has been rewarded by scorn, our sincerity by ostracism. Yet the triumph of these facts has been everywhere universal and complete. In the palace of the king and in the hut of the peasant, they have spoken in the voice of arisen loved ones and triumphed over scorn, pride and intolerance, and waved the banner of victory on every hand.

Second. The attitude of the church towards us has exposed to our view her deformity, and these facts have also helped to show us the error and inconsistency of many of the doctrines of the church. This has fired our zeal and quickened our warfare with the sects and creeds whose advocates have met our facts with scorn. Hence the old story of church denunciation on the one hand, and fresh blood returning the blows on the other, has been repeated. We have passed the same initiation at the hands of the church that all advocates of new views have in all ages. History clearly affirms that an established church or government never reforms itself. I need not carry you over the long line of the past to prove this assertion. They never accept a new idea willingly. They do not welcome the hand that would destroy their idols. This universal tenacity of life reaches into the domain of institutions while it holds undisputed empire in all animate existence. Every great religion has planted its corner stone on ground wet with the blood that an old and intolerant religion has drawn from its veins. Every temple of human liberty has been cemented by the tears hoary despots have wrung from the swollen

EYES OF WEEPING FUGITIVES.

Every science has unfurled its banners under the anathemas of impudent priests, who have blocked the highway of human progress. There has been nothing without precedent in our history in this respect. The opposition and ridicule we have received has no doubt made us often uncharitable in denunciation of the church. A sober second thought will modify many of our criticisms. The tendency now is towards a philosophical examination of the claims of the church rather than reckless denunciation, and I regard this as a hopeful sign among Spiritualists. It is better to study the defects of a system rather than indulge in fruitless attemps to sneer it away. The church has done mankind a service with all its defects. No man living is further from Roman Catholicism than myself. I have read the history of her intolerance, when the blood in my veins would almost congeal into drops, and each drop clamor to pour a withering, blighting curse on this great foe to spiritual liberty. But a calmer view would reveal the better side. Then I could see her great charities. I could see her watchful care for learning and for art, and her asylums for orphans. Then I could see that with untold wealth she has made her home among the poor, and dropped upon the hard hand of honest toil a blessing. I could see her nuns on the bloodiest battle fields of our great rebellion with their arms of love around the dying soldier, closing his heavy eyelids for a wakeless sleep, and catching from his freezing lips a last message for distant loved ones. Then I said to myself, "This great church with all her Jesuits and Jesuit spirits, has her virtues, and I will be just."

I am equally as far from Protestantism. Her intolerance has been a great deadly upas in the world's highway, but she also has her virtues. Her colleges, universities and charities more than balance her deformities. She has done and is to-day doing mankind a service. I think this broader and calmer view of the church is already being felt by a large class of Spiritualists.

Third. Our work, therefore, has been the work of the pioneer. We have pushed out into the world's spiritual wilderness and blazed here and there a tree for others to follow. It has been for the most part a work of negation. We have been tearing down old and useless creeds and opinions. We have helped the spirit of the age lay in the grave of forgetfulness many worthless fables. This field of labor has been for the most part an unwelcome one. It has been a vast charnel house wherein unwholesome vapors filled the air. We can look over the field to-day and see the unmarked graves of many once popular dogmas. We have helped free thinkers put out the fires of hell. Mothers are not now much concerned about the

BURNING OF THEIR INFANT

dead; this horrid nightmare, which has brooded like the black wings of the pestilence over mankind, is broken. We have in connection with the aforesaid allies succeeded in slaying and burying the orthodox devil. This was a herculean task. How the clergy rushed to his defence. What bitter groans would come from all the orthodox pulpits with every wound we made in his almost impregnable sides. The Devil had been chief of police in every well regulated community from time immemorial. Since Mr. Beecher has led the way the country clergymen can preach without alluding to him. There are other dead issues. I will not tax your patience by alluding to them. It does not become a valiant knight to voice his heroism over the corpse of his victims. When I hear a lecturer wasting his valuable time on issues already past, it seems to me he has much of the spirit of the pious Methodist who beat his Universalist neighbor's dead dog just to show him there was punishment after death. We have also forced the

RECOGNITION OF SCIENTISTS.

Our facts, once scorned by them, are now being studied and investigated. We can look over the ocean to-day and thank such men as Zöllner and others, who through these facts are seeking a still deeper and grander science. They can do for them a work we cannot perform, and will place them upon broader and firmer foundations in the years to come.

Looking over this field the thoughtful must see that our work has been a negative one, and it has also been a useful work. As the man who clears away the giants of the forest, takes an important step in the process of civilization, so also the negationist who clears the field of hoary errors does mankind a service. This is not the highest service. It is really the kitchen work, and a work that requires the least skill. An imbecile can tear down an old and tottering building, but it takes a mechanic to make a new one. There is an old adage that it requires an agriculturist to grow a hill of corn, but "any hog can root it up." It is much easier to criticise a Bible than it is to write one. A very ordinary observer may discover that our neighbor is ill, but it does take knowledge and skill to prescribe the successful antidote. This age will not be satisfied with the man or woman—no matter what name they may bear—who can do no other public service, than to perform the feats of an acrobat in an antiquated grave yard. A hungry man has little reverence for the man who shows him the ants in the last crust in his haversack, and yet cannot offer him a crumb.

The condition of the religious world is easily seen. Man by nature is a spiritual being. Man, devoutly and intensely religious, stands to-day, amid the wreck and ruin of old faiths and creeds, asking for the sunlight of a spiritual religion. Shall this soul prayer go unanswered? No, it cannot. Out of the soul depths of the Infinite Love the fadeless beams of this prayed-for light will come. Demand and supply are coequal in the order of nature. I have said this is

A CRITICAL HOUR

for the Spiritualist. It is a critical hour because of the great demand now everywhere felt. It is also a critical hour because opposition to our facts has ceased. Wild as my statement may seem, I aver that opposition in certain stages is the steam in the boiler of success. If you want any cause to grow in public favor, persecute it, the greater the persecution, the more rapid its growth. It was persecution which helped to make Christianity one of the great historical religions. The crucifixion of the man of Nazareth did more to establish his messiahship than all the alleged miracles he performed. When the lash of intolerance drove Mohammed in his first hegira from Mecca to Medina, the faith of Islam was made secure. As the roots of the tree strike deeper in the soil when the merciless winds play with its branches, so do religions grow stronger under the lash of persecution. The surest way to defeat the recognition of a new fact is to treat it with silence. Our danger to-day is not that we are opposed, but rather in the fact that opposition has ceased. It does not arise because we are the advocates of an unpopular cause, but from the fact that our facts are already accepted. What fact have we to-day that our neighbors do not almost universally concede and in many instances prize sacredly as we do? Do you believe in clairvoyance? The educated in the church also believe it. Do

Continued on Eighth Page.

Celebration of the 33rd Anniversary of Modern Spiritualism by the Brooklyn Spiritual Fraternity.

Thursday evening, March 31st, a very large audience assembled at our hall, to unite with us in our anniversary exercises. Many people were compelled to stand, and when it is considered that our hall has more than double the capacity of any hall used for spiritual meetings, the success of our anniversary exercises shows a deep interest in our cause.

Mrs. R. Shepard-Lillie gave an invocation to the All-Father and his loving angels, which was filled with holy thoughts and lofty aspirations. Mr. and Mrs. Lillie sang with fine effect an anniversary hymn composed for the occasion, which was received with great applause.

Dr. Eugene Crowell was the first speaker of the evening, and as he took the platform he was welcomed with loud acclaim for his well remembered services in our faith. I can hardly do justice to this masterly effort of Dr. Crowell by a synopsis, and was it not for the crowded state of your paper, would send a full report. He spoke in substance as follows:

"Modern Spiritualism born in 1848, its obituary notice will never in any coming age be written! It has come to remain with humanity so long as the race shall exist. It is the true savior of man. It is the second coming of Jesus, accompanied by a host of angels, and he and they have again taken up their abode with men. This is truly the millennium predicted by the seers and prophets of old; it is the golden age of spiritual knowledge, and we cannot too highly prize the good fortune that decreed that it should exist at this most eventful period of the world's history. Of all the ages, this is the age to be born in, to live in, and die in, and especially is it the latter, for we now know where we shall go when we cast off the garments of flesh, and what our condition in the next life will be. And yet Spiritualism is not new; it has been in the world since the world began, but most of the time it has been an outcast. It has during all the ages, been seeking admission at the firesides of both the proud and the humble, and while it has been generally repulsed with scorn from the homes and halls of the rich and noble, it has most commonly failed to be understood and appreciated by those who would have profited by its kindly offices. It was reserved for our age and our country, to first rightly comprehend the character and mission of this world-wide wanderer, and to welcome it to our hearts and homes, and widely has it recompensed us for the hospitable reception accorded it.

"Since Spiritualism became our permanent guest, its friends have been compelled to defend it against the attacks of both open and secret foes; but persecution has proved to be a nourishing element, and its vigorous growth has astonished both friends and enemies.

"When we review the work it has already accomplished, we are not only surprised at its magnitude and importance, but our hearts are made glad and we feel justified in predicting for it still greater and more glorious results in the future. From small obscure beginnings, like the tiny murmuring stream that issues unnoticed from some shaded mountain spring, it has flowed quietly along, gathering force and volume as it approached the open plains of life, with here and there an eddy—perhaps a whirlpool, until now we find it swollen to a great and majestic river,—its pure waters reflecting the azure hues and radiance of a sky flecked with golden clouds, fertilizing the country on every hand, and like the apple eaten by fabulous Eve, opening the eyes and expanding the souls of all who are baptized in its waters.

"Comparatively few Spiritualists realize the rapid progress of their faith. Could all clearly perceive this, many a heart now sad and drooping, would be elated with hope and joy. Ten years ago the editor of the New York *Times* said of Spiritualism: 'The matter cannot be hooted down.' He was a true prophet. Some have been foolish enough to laugh at it, but we now see more serious and inquiring, than laughing faces, when the subject is broached. Spiritualism has lived down the senseless laugh, and it is now living down the attacks of malice and bigotry. Derided, maligned and condemned, Spiritualism thirty-three years old to day, can probably count in the world five million of adherents, while according to Sharon Turner, an accepted authority, Christianity at the close of the third century could boast of only an equal number; in other words, modern Spiritualism in thirty-three years, has made as many converts as Christianity made in its first three hundred years. In view of this unexampled progress of Spiritualism it is not surprising that a distinguished clergyman of New York is reported to have given his opinion that if the Spiritualists in all the churches were excommunicated, it would disintegrate every religious organization in that city."

The speaker traced how this mighty work had been accomplished by our publications and newspapers, and by the unfolding and development of mediums, showing clearly and conclusively a unity of purpose in a Supreme Being, and a future state of existence for all mankind, where every man will be rewarded according to the deeds done here in the body. The speaker showed how the most intelligent minds in science, literature, art and religion, were studying its phenomena and accepting its philosophy, notably excepting such pseudo-scientists as Dr. Hammond, Dr. Beard and a few others.

"Though Spiritualism has not met with the same inhospitable reception that has been accorded to any other reformatory movement, none of its advocates have met a martyr's death, although many have suffered persecution, loss of property and social position, on account of their devotion to the faith. The crosses we have borne are comparatively light, and the time is now near at hand when they will be garlanded with flowers and borne as trophies of victory.

"But modern Spiritualism cannot boast of its martyrs who have sealed their testimony with their blood, neither has its progress been characterized and stained by violence, and only occasionally by fanaticism. The few who have been guilty of the latter vice, are the exceptions to the rule, and as Spiritualism has never counteracted them or their folly, it is not responsible for their actions.

"The prophets and poets of old were true mediums; so are the majority of the poets and novelists, and many of the most eminent statesmen, philosophers and orators of to-day, secure their inspiration from, and in a great degree are guided by, disembodied human spirits, and all the important political, social and reformatory movements of the world, are indebted, at least in part, to the active agency of these unseen intelligences.

"Spiritualism is represented by no individual or body of individuals. It has no general or national organization, and no one has the right to speak authoritatively in its name. Every Spiritualist speaks for himself or for herself only, and all are absolutely free to hold and express opinions they may entertain regarding Spiritualism, its phenomena, religion and philosophy. We already have sects enough in which mental freedom is either restrained or absolutely suppressed, and Spiritualism is not destined to travel in the beaten time-worn track of sectarianism. It did not come to mould and crystallize the minds of men into a homogeneous mass, but to teach personal independence and self-reliance.

"When it is considered that Spiritualism has the testimony of many wise men in all ages in its favor; that it has firmly established itself in this most enlightened age and country, notwithstanding the ceaseless and powerful efforts of the most influential in all ranks of society to impede its progress, and that it has accomplished this without the aid of church, chapel, organization or ministry, and that it has steadily advanced in numbers and pretentions based upon cumulative and conclusive evidence, and finally, that it is the only faith which has ever appealed directly to the reason of mankind, resting its claims entirely on facts which it desires all to verify before accepting, it surely demands the careful attention of all intelligent persons, if it only be to understand the character of the elements which give it its impelling force.

"Several millions of people who formerly were either believers in the orthodox faith, or confirmed unbelievers in any religious faith, have seen and heard enough to convince them of the truths of Spiritualism. Has this vast multitude of people, possessing equal capacity and intelligence with those who remain in the orthodox belief (and it may now be said, orthodox unbelief), been brought to renounce their cherished opinions through less convincing evidence than orthodoxy presents on the one hand and infidelity on the other, and which failed to retain their adherance although fettered by the binding forces of education and association? Spiritualism was sent 'To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.'

"It is said that there is a very comprehensive expression in the Chinese language, which means 'you may tell it, but you can never tell it all.' It is thus with Spiritualism. The little we know and can tell, in comparison with what we do not know and cannot tell, is little indeed. Even in comparison with what hereafter will be known, our present knowledge is insignificant, and yet the whole story will never be told, for Spiritualism is the science of sciences, the philosophy of philosophies, the religion of religions, and I may add that it is equally the mystery of mysteries."

After a song by Mr. and Mrs. Lillie of great beauty and pathos, "Little Nell," Professor Henry Kiddle took the platform, and he was greeted with an ovation that was hearty and prolonged for no one of the stalwart defenders of our faith has more appreciative hearers than Prof. K. He said:

"Spiritualism had passed beyond the domain of doubt and uncertainty, and the very large audience assembled to-night showed a very deep interest in it, which was an increased impetus to the cause. Its facts and philosophy appealed to man's reason, intuition and highest spiritual unfoldment, and its accessions during the past year of the ablest scholars and professed thinkers, showed that its progress would be more rapid in the year to come." He said one of the most marked events was the publication of Prof. Zollner's book, Transcendent Physics, and that among the more recent converts to our faith was Prof. Hiram Corson, of Cornell University. He spoke of the general unfairness of the secular press, and that "reporters will review a book that had cost two years hard work, in ten minutes, and they would write upon subjects that they were profoundly ignorant of, and the mass of unthinking minds took it as truth.

"I have been before the public for two years as an exponent of Spiritualism, and had when my book was published but a limited experience, confined mostly to members of my own family. My book was criticized without an attempt to answer the argument, and since that time I have had all the conclusions published in my book confirmed, and am a stronger believer to-day, and congratulate myself that I am here with you to night, and not looking through the bars of a lunatic asylum as some of my friends said I should be."

Prof. J. R. Buchanan was the next speaker who in substance said that this problem of Spiritualism could not be grasped at once, nor its many marvels comprehended, but later on with more light and more knowledge, it could be better understood. Prof. B. related his experience with A. H. Phillips, the slate-writer, and exhibited a picture painted on a plain white board that he had procured from Schan's picture rooms in New York. This was put between two slates, and placed upon a chair. After a short time the raps signaled to examine the slates. Phillips hoped that writing would be found on the board, but instead they found an oil painting on the same; the oil was still wet, and it had the usual odor. In one corner was written J. Baptist. It was a man's face, with dark hair, beard and moustache," and Dr. B. said he believed he knew who it was, and that he thought it was produced without human contact.

Dr. J. V. Mansfield, who is still quite feeble from his recent severe sickness, said that he was there against the positive prohibition of his physician, and that he did not feel as if he could do much to-night. He said that in the last four years he had given over 2,000 spirit communications, and would try and give to-night what he saw: "I see," said he, "a group of names as follows: Henry L. Ray, John McDougal, Hiram Pemsal, Joseph Baldwin, Charles J. Braman, George B. Tingley, John B. Wiley, Andrew Randall, John Simple, Henry J. Payne, William King, Frederick William McConnery, Francis B. Folger, Oscar L. Shafter, James M. Shafter, George H. Ossipee, William W. Easterbrook, Joseph K. Folsom, Herman Ball Day, Kate O. Connor, Seth Crowell, David C. Broderick," and some others that your reporter did not get.

Mrs. Shepard-Lillie and Henry J. Newton both recognized two of the names. Mrs. L. said one was that of her mother, and Henry J. Newton that one was that of a brother-in-law, and both said that Dr. M. had no knowledge of the existence of such persons.

Mrs. Margaret Fox-Kane, in whose presence, with her little sister Kate, the raps were heard and gave intelligent responses, March 31st, 1848, took a seat at a table on the platform. Mrs. V. J. Dillon and Mrs. Mary A. Gridley sat at the table, and Mrs. Gridley asked questions which were responded to by loud raps and some of her questions were mental ones. Mrs. Kane is a very prepossessing woman, and we feel very grateful for her readiness to appear on our platform, as this was the first time in all her 33 years of mediumship, that she had ever given an exhibition of her powers. She is about to resume her profession and give séances to those who desire, and we hope that she may decide to remain in Brooklyn permanently.

Mrs. Mary A. Gridley was controlled and spoke words of encouragement for our Fraternity, prophesied that when we celebrate the 34th anniversary, disembodied spirits would be able to appear and speak without the aid of human organisms. She prophesied a bright future for Mrs. Kane, and said that her medial powers were to be greatly enlarged in the near future. The spirits responded by the raps to much of what was said through Mrs. Gridley.

Mrs. Hope Whipple made a brief address, and one of the best of the evening. She said that it had been stated to-night that Spiritualism had answered the question, "If a man die shall he live again." She said that if we live well and truly here, it was the best preparation for the future life, and she urged upon all to live their best and do their best in the life that now is. Mrs. R. Shepard-Lillie made a brief closing address, and improvised a beautiful poem, "The Morning Light is Breaking." The spirits responded heartily both to her address and poem. Mrs. Lillie pronounced the benediction, and our exercises were closed. Our audience had many noble men and women of Brooklyn, and we hope its results will be a more earnest effort by all Spiritualists to work more unselfishly for the cause, and that we may be aided and sustained by the Spirit-world, and that the facts, philosophy and religion of Spiritualism, may be accepted by the world, and then will the brotherhood of man be demonstrable reality.

S. B. Nichols.

Inspiration and Divinity.

BY M. B. CRAVEN.

To the Editor of the Religio-Philosophical Journal:

Devotional inspiration in a former period of the world is no infallible guide for the present. Harmony with the laws of nature and emotions of love is essential to divinity in every age. Christian theology as founded on the traditional "fall of man," is historically traced to the Hebrew legend that an angel appeared to Moses on Horeb, announcing himself the God of Abraham, giving directions for the deliverance of Israel and conquest of Canaan. For this purpose he was declared "a man of war" (Ex. 15:3), and with no cause for hostility, led those people to sanguinary fields of human slaughter for the sake of earthly possessions, displaying carnality and barbarism so revolting to the principles of humanity, that his inspiration morally forfeits all claim to divinity, and leaves Mosaic biblical teaching open to judicious criticism consistent with the progress of philanthropy.

In a later and more spiritually developed age, the Apostle John says "God is love," showing that no being of humane qualities would instigate one race of people to destroy weaker tribes under the guise of religion. If Moses had acted on John's admonition to "try the spirits, whether they be of God," he might readily have realized this psychic apparition to be only an aggressive spirit of Hebrew homogeneity in disguise, with no more authority to declare himself the God of Abraham than his chosen vicegerent had to slay an Egyptian. Abraham had no faith in his counterfeit godship for protection, or he would not have resorted to such shameful duplicity for safety in Egypt, where Josephus says he went to learn what the priests said concerning the gods, "designing to follow them if they had better notions than he." That patriarch acted on honorable principles in Canaan, by paying cash for all the land he got; but this hostile angel, with Joshua and more "harnessed men"—according to their statistics—than all Palestine could muster, fought their way through scenes of blood and carnage, attended with indiscriminate slaughter of such unoffending men, women and children as had treated Abraham with hospitality.

There is more inspiration and affirmed spiritual intercourse with the supernal world now than at any former time, yet it all fails to furnish anything more definite concerning the unknown God of Athens than what Paul elucidated on Mars-hill, by quoting from a Gentile poet. He expressed amplified ideas on divinity when discoursing to the learned Greeks, but on his native soil was so trammeled by Jewish prejudices on the subject, that he dogmatically adhered to a puerile idea of Deity entailed from the boyhood of the world, that had no original design of creating a woman, and merely made one contingently when use for her was fortuitously discovered, some indefinite length of time after the cosmos of creation was supposed to be in complete running order.

Nature teaches that man and woman were made—or come some other how—for each other; but Pauline inspiration says that woman was made for man, and subject to him by right of priority in creation. To prevent her social equality with him, he exonerates man from Edenic transgression, and on allegorical authority charges her with ruining the race through apparent desire for intellectual advancement by eating of the "tree of knowledge." Then led by the ancient idea of utility in keeping the populace ignorant (Mark 4:11,12), he resorted to what he calls the "foolishness of preaching" to counteract Greek wisdom, which he declared inimical to saving faith; and commanded her to stay at home, with the privilege of learning from her husband, under the ban of not speaking in church. Thus theologically ostracized, with special injunctions not to teach, there was no moral or intellectual progress in Christendom during the intervening centuries, until the skepticism developed by modern science crippled ecclesiasticism and began to elevate her through the liberty of education, whereby she became a free moral agent and owner of herself. When this reformation culminates in her civil and religious equality with man in the pulpit and legislative halls, it remains for the future to regard her as a great savior of the world, by abolishing the iniquitous liquor traffic and semi-civilized male custom of adjusting national and international difficulties by the demoralizing system of warfare. Then a "God of battles" will forever be abandoned in worship, and set on the shelf as a fossilized relic of barbarism, and Deity be glorified by each one working for the welfare of humanity in happy anticipation of the long prayed for peaceful millennium.

Biblical theology being founded more on faith and religious enthusiasm than education, rendered its votaries practically unprogressive. Hence when Christianity, as an outgrowth of Judaism, was incorporated with the Roman state by an imperial edict of Constantine in the fourth century—after he received absolution from a Christian priest for crimes that the Pagan pontiff declared his inability to do on account of their enormity—an ecclesiastical suppression of Greek and Oriental classic literature was followed by the dark ages, in which ignorance and fanaticism, blended with superstition, reigned supreme until relief came through the light of modern education, which has now placed Christendom intellectually in advance of all Oriental nations. Education, with the toleration of religious sentiment, has done more at enlightening the world during the last three centuries, than blind faith in the anthropomorphic Deity of Moses—who commanded Joshua (11:6) to hamstring horses—accomplished in all previous time. His tutelar deity Jehovah, was only to the Jew what Brahma was to the Hindoo, or Jupiter to the Roman. Every nation had its supreme Deity in connection with the demigods. Though man is devotionally constituted for the worship of a superior being of infinite capacity, the testimony on agnostic principles of logic is that the esoteric intelligence adored as God, will ever remain beyond finite conception and inexplicable in the field of metaphysical speculation.

However important faith may be in its moral significance, the evidence that belief is not a spontaneous product of the intellect subservient to vague absurdities, leaves credulous dependence on any special dogma of as little intrinsic value concerning the future, as it is in elevating our present state, where professors of different creeds are equally vainglorious in asserting the superior merits of their respective forms and egotistical opinions. It is a privilege of the present generation to attain a more exalted idea of Deity than the rude lucubrations of a superstitious age, when ignorance was considered the mother of devotion and torturing dissenters an ecclesiastical institution. The ruthless barbarities characteristic of early biblical jurisprudence necessarily yields to the benign influence of philanthropy superinduced by the irresistible march of advancing civilization, developed by a judicious critical spirit consistent with reason and the intuition of a riper age, when transcendental progress sways the cultured mind.

Intellectual minds have no faith in the divinity or humanity of the Mosaic god of Jewish tradition, who put a man to sleep to extract a rib for utilizing into a female "helpmeet" for him, with foreknowledge that she would help him to some choice fruit reserved for divine use, thus provoking him to drive them out of the Garden, then repent of making man and curse the race by consigning them mostly to eternal misery. Humanity and intelligence teach that such a utopian God would have acted more judiciously by surrendering himself to Morpheus after starting Adam in business, and let him run the concern with the aid of some trained monkeys for helpmeets; or else bruised the head of the serpent before making an innocent woman for its victim, with orders for her seed to do it with a bruised heel. Such deifical irrelevancy in connection with pristine history renders it transparent to every enlightened mind, that our whole system of theology as founded on the Hebrew Bible and New Testament appendix is a human composition with its cardinal principles obtained from Gentile ethical discipline not extant.

Our Hebrew version of the "Temptation and Fall" was rendered different from the older Persian legend, by representing a serpent as actor in the tragedy instead of Ahriman the liar, for the apparent purpose of furnishing a theological snake story. In the first chapter of Genesis and three verses of the second, we have a complete Gentile cosmogony, which for accuracy in detail, was prefixed by the Jewish compiler as a prologue to his record. He commences by giving the generations of the heavens, with the dual divine title of Jehovah Elohim, or Lord God as creator. An unqualified division of the chapters by cardinal Hugo de St. Chur in the 12th century, has led superficial readers to coalesce the two accounts as one diversified history in recapitulation; while an exegetical reconciliation of them has ever been a perplexing theme for theologians. According to the first narrative, the time of creation occupied six successive days, on the sixth of which God made male and female coeval, as his final work, and woman given equal dominion over the earth; but in the Mosaic account which follows, the period of creation is specified as a day, in which man was the first being made, and after the beasts, fowls, etc., were formed out of the ground, woman comes in as an afterclap, supplementary to creation for servile purposes, without any privilege but bearing children, and subsequently declared polluted by that (Levit 12).

ANDREW JACKSON DAVIS.

[A New York correspondent of the *Reading (Pa.) Eagle* gives the following graphically humorous sketch of our well known friend Davis.—Ed.]

The Rev. Andrew Jackson Davis is the only Spiritualist preacher in the world who is settled over a regular congregation. The Harmonial Association, of which he is the pastor, occupies what used to be Chickering Hall, in Fourteenth street, before the new Chickering Hall was built in Fifth avenue. In my round of observation among the famous divines of the metropolis I reached this establishment last Sunday morning. The assembly which I found there was not wild-eyed or long haired in any general degree, though here and there was a typical Spiritualist in appearance, but was composed in the main of well dressed, calm, clean men and women. They numbered about four hundred, and were enough to comfortably fill the snug, pretty hall. But Davis himself was as uncommon as any reasonable mortal could have expected. He fully satisfied my anticipations. He was a great deal more than clerical in his aspect, his broadcloth being blacker, his coat higher in the neck and more single breasted, his hair longer for its length, and his spectacles glassier than those of any minister I had ever seen. He was of a trifle more than medium height, thin and straight, with a squeezed up build, as though he had been laid on his back under something flattening while he was young and soft. Still, he was far from comic to look at. On the contrary, his extremely high head, pronounced Roman nose and full beard gave the impression of intellect and aggressiveness, mingled with gentle good feeling. An intimate acquaintance has since said to me:

"Davis is one of the best fellows I ever knew. He is genial, frank, and wonderfully free from bigotry, considering that he is a fanatic himself. He is an accomplished scholar, a hard student and an honest believer in Spiritualism. There isn't a hair of humbug in his head. He doesn't let himself down to the level of the fortunetellers and cabinet-tricksters, and is disgusted with the falsity that he finds among them; yet he believes firmly in spiritual communication. He declares that he

HAS VISITED THE SUMMER-LAND

or region beyond what we call death, and his descriptions of what he saw there extended to the minutest particulars. O, he believes it—every word."

"Is he a fool?" I asked.

"Not a bit of it. He is about the wisest man I know."

"How do you account for his credulity?"

"He is a lunatic, so far as his hobby is concerned."

In his platform demeanor there was nothing to support that opinion. He took a seat behind a fine black walnut desk at precisely eleven o'clock, and simultaneously the player at a large cabinet-organ pressed the keys quite in the orthodox fashion. His wife, a woman with a kindly face, went up and sat by his side. The pair chatted pleasantly while the organ voluntary lasted. Then Mrs. Davis read James Russell Lowell's poem, "Longings." This filled the place of a prayer in the service; but there could have been no reason why she should perform the duty, except that she was the pastor's wife, for she did not read with elocutionary effect. Singing came next, but not of a hymn. A girl sang the ballad, "Down by the River Side I Strayed." She had a strong, melodious voice, and knew how to use it expressively. The congregation applauded her demonstratively. Mrs. Davis came forward again and read Thomas K. Hervey's "I Know Thou Art Gone"—a poem which, it will be remembered, represents a lover practically in communication with the spirit of his dead sweetheart. Two women sang an operatic duet with considerable ability. That completed the preliminary services, which had lasted half an hour, and Mrs. Davis left the platform to her husband who stood up and broadened his chest for

THE DISCOURSE.

It was just an hour long, and was made up of twenty minutes of psychical speculation, fifteen of physiological facts, and twenty-five of infidel attacks on Christianity, in the order of mention. The first part was like the lecturing of the Rev. Joseph Cook, the proudest produce of Boston orthodox culture. In other words, it was a succession of propositions in as unfamiliar English as could be found in the dictionaries and stated with the utmost verbosity, but which, on analysis, proved to be either the merest and most nonsensical speculation, or simple truths which nobody would dream of disputing. However, it was fairly interesting as showing how a man may pull himself off his feet in reaching after unknowable things. For instance, he not only declared that the soul and the spirit were separated parts of a man's existence, but went on to tell us their exact relations to each other. Well, I credit him with knowing fully as much as I did about souls and spirits, and permitted myself to be entertained. The spell of physiology was still more curious. He described the stomach as the pivotal point of the body, and described most of the physical faculties as making revolution around it. He picked flaws in the theories of our schools, such as the idea that the brain is the point from which the nerves are sent out over the body. He reminded us that the brain is developed in a baby later than the rest of the nervous system, and said it was like an apple growing on the top of the spinal tree. He told us strange things of our livers, hearts and other vitals with the manner of a man who knew all about them, and was the only human being who did. Only a few members of his congregation comprehended him (some of the large majority striving in vain to do so, while others did not take the trouble) until he came to the attack on Christianity. Then all ears were opened, for he was witty, trenchant and quite like Ingersoll, except that he had none of Ingersoll's coarseness. The blasphemy was polite and witty, contained no bitterness, and would have made many an orthodox clergyman laugh, if not applaud, as this congregation did. He closed with an eloquent bit of injunction, to do right for right's sake, and not for selfish fear of punishment. This was the popular portion of the discourse, and, if it had been movingly delivered, would have indicated a great future for Andrew Jackson Davis; but it wasn't. He is

NOT AN ORATOR.

His manner of speech was that of the College Professor lecturing to a class—"I know and you don't." His voice was full, round and pleasant, but there was never a quiver of emotion in it, and his utterance was laboriously slow. He stood inactively behind the desk, rarely made a gesture, and his air at times became condescending. When he informed us that the first cry of the new-born babe is a mixture of pain on inflating the lungs and of exultation in drawing the breath of life, he looked so dogmatic and wise that nobody asked him how he had found out. I afterward learned, however, that he had superhuman knowledge on the subjects which he discussed. During the discourse I was puzzled by his complex system of manuscripts. He had a broad sermon book spread out on his desk, and part of the time he read from it. This was his own work, in every sense of the word. It contained some long passages complete as delivered, and merely notes for other passages. Beside it was a small book with a red morocco binding, such as are carried in the pocket. He also read from this manuscript interpolating a sentence or a five-minute period, as the case might be. This was in his own handwriting, but the sentiments, I was assured, were those of disembodied spirits, and he had jotted them down as they were impressed upon his mind. He has visions at odd times and places, and therefore he carries that red book, in which to jot down the wisdom communicated to him from ordinary invisible sources. The point about the baby's first cry was read out of the spirit-book. Sometimes he discarded both manuscripts, and spoke extemporaneously, but even then there was a lack of the feeling which usually accompanies spontaneity. Once I thought he was

ABOUT TO SHOOT A BALD MAN,

who sat close in front. The bare poll was made a shining mark, as I had been thinking. Davis stopped short in his speech, fixed his eyes on that head, flung back his coat-tail, and thrust his hand into his pistol pocket with a vengeful sort of movement. I shuddered with apprehension, for my seat was not out of range; but he drew out a handkerchief, and the explosion was of his nose. It was the most animated thing he did. Nevertheless, he has excellence of speech, such as a command of correct English, faultlessly pronounced, a freedom from the artifices of elocution, and a scholarly demeanor. He sat down at the end of the discourse and resigned the management of the brief closing ceremonies to his wife, who returned to the platform. She directed a collection, announced some meetings, and, after a duet had been sung, dismissed the people with a substitute for a benediction. This was an odd feature of the meeting. Everybody stood up. Davis bowed his head and closed his eyes, as did a few others; but the rest looked at the woman, who stepped at the edge of the platform, and said solemnly:

"It is divinity itself that indicates a hereafter and points to a heaven for the spirits of men."

With that Andrew Jackson Davis's Harmonial Association dispersed.—*Man-in-a-Pew.*

St. Louis Anniversary.

The anniversary of modern Spiritualism was celebrated with great eclat, Thursday 31st inst. The entertainment was varied, which reflects great credit upon the managers. The little prodigy Mary Gray—only five years of age playing the violin, with the artistic effect of maturer years, was a fitting illustration of the occasion, as the tiny raps of Hydesville 33 years ago came first through a child's organism, showing the simplicity of childhood may confound wiser and older heads. The dancing was prolonged into the small hours, and a general verdict of the large assemblage was with—satisfaction—that added another year of Jubilee for modern Spiritualism.—*Western Light.*

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

FAITHFUL.

A long bare ward in the hospital;
A dying girl in the narrow bed;
A nurse, whose footsteps lightly fall,
Soothing softly that restless head.

Slain by the man she learned to love,
Beaten, murdered and flung away;
None beheld it but God above,
And she who bore it. And there she lay.

"A little drink of water, dear?"
Slowly the white lips gasp and sip,
"Let me turn you over, so you can hear,
While I let the ice on your temple drip."

A look of terror disturbs her face;
Firm and silent those pale lips close;
A stranger stands in the nurse's place:
"Tell us who hurt you, for no one knows."

A glitter of joy is in her eye,
Faintly she whispers: "Nobody did,"
And one tear christens the loving lie
From the heart in that wounded bosom hid.

"Nobody did it!" she says again,
"Nobody hurt me!" Her eyes grow dim;
But, in that spasm of mortal pain,
She says to herself: "I've saved you, Jim!"

Day by day as the end draws near,
To gentle question or stern demand,
Only that one response they hear,
Though she lift to heaven her wasted hand.

"Nobody hurt me!" They see her die,
The same word still on her latest breath;
With a tranquil smile she tells her lie,
And glad goes down to the gates of death.

Beaten, murdered, but faithful still,
Loving above all wrong and woe,
If she has gone to a world of ill,
Where, oh! saint, shall we others go?

Even, I think, that evil man
Has hope of a better life in him,
When she so loved him her last words ran:
"Nobody hurt me! I've saved you Jim!"

[Rose Terry Cooke.

Just as faithful and loving and nearly as sorely tried are the wives of countless other drunkards, for "Jim" could not have been such a brute to the tenderly loving heart he so outraged, unless he had been maddened with poison. Their horror, shame and degradation go daily up to the sweet skies like the smoke of torment, a constant moan from the depths of humanity. Nine-tenths of all kinds of crimes are caused by the use of liquor, rendering necessary an extravagant machinery of law and judiciary for the protection of society. But worse than this is the degradation of its victims and the curses which are entailed on their descendants.

A philanthropic woman of New York, Mrs. Elizabeth Thompson, has had tracts prepared and circulated giving statistics showing the cost of rum. A few extracts will serve to give the extent of this frightful sore eating into the body politic: "We pay about one-eighth as much for education as for rum; twice as much for Intemperance as for the Government....We waste over Seven Hundred Millions of Dollars a year for the debasement of the intellect and the destruction of the body, and pay with reluctance less than one hundred millions for education ...The liquor traffic imposes a tax of 33 per cent. on the people. The saloons outnumber all other kinds of business houses of any one class in the country.

Cost of Liquors in States and Territories in 1879	$720,000,000
Cost of Education	95,000,000
Rum over Education	$625,000,000

(Mrs. Thompson has computed by the statistics of 1878, I have taken a year later.)

Liquor Drinkers in the United States, 18,000,000.

Number per Annum Killed by Rum, 65,000.

Education. Annual Contribution per Capita, $2.02.

Rum. Annual Contribution per Capita, $17.00.

Total Invested in the Manufacture and Sale of Alcoholic Liquors in the United States, $2,000,000,000.

Total Crop of Wheat, Rye, Corn, Oats, Barley, Buckwheat and Potatoes in United States in 1877, $1,111,820,575.

Rum interest in excess of all, $888,179,425.

Amount of money spent for Rum in New York City in one year, $60,000,000.

It may be surmised after contemplating this startling array of facts, that women have an overpowering interest in the temperance question. The brave, bold step of Mrs. Hayes in banishing liquor from the table of the White House, and the arduous work of women's organizations over the country, led by the intense and earnest eloquence of Miss Willard, are bearing fruit.

If the writer may venture to make a suggestion, it would be that the Temperance question should be put on a basis of physiology and hygiene, as well as morals. It seems proven that a life of excitability, hurry and overwork, produces an exhaustion of vital force which can only be overcome by a rich and stimulating diet. This begets a thirst for stimulating drink, which in turn raises the system to an unnatural pitch. Reaction causes a still greater craving and the habit becomes fixed. The rush and whirl and unrest of modern life are in themselves a species of soul intoxication and disease, and no legislation can be a remedial agent for that.

Must not our whole manner of living be recast and pitched on a simpler, lower key, before we can be really sane? Can the sweet, still voice of intuition be heard in all this jar and fret, this constant reaching out for material luxury and power?

Mrs. Mary F. Davis in the midst of many and varied duties, has been writing a series of vigorous articles for the excellent *Orange Chronicle*, (which always take the right side of all live questions) presenting the views of the two wings of the Temperance movement into which its friends are divided. It is one of the unaccountable things that those who have observed the gradual downfall of young men through a course which always begins in "moderate drinking," can advocate its dangerous fascination, but the left wing does so advocate. Mrs. Davis says:

"On the 'legal' side this (method of procedure) has ultimated in various forms of legislation in the different States, such as excise laws, civil damage laws, local option laws and prohibition. On the 'moral' side we find the opposing advocates of total abstinence and moderate drinking. Perhaps the most distinguished person in the latter class is Dr. Howard Crosby, of New York. He has recently given the temperance workers of New England a severe shock by a 'Monday lecture' in Boston, during which he set forth in a vigorous manner his views that in themselves are neither original nor revolutionary....It is to be regretted that a man of Chancellor Crosby's influence should throw the whole weight of it in the scale against the redemption of that vast multitude who need the tonic of uncompromising moral power. How many hundreds and thousands who halt at the parting of the ways will be led into the wrong path by the false reasonings of such advocates of 'moderation.' In the stirring words of Neal Dow, 'There comes in its train upon the world a horrible procession of poverty, pauperism, wretchedness and crime. Sufferings without number, that can be measured by no scale of woe. Mumbling idiocy, wild insanity, secret plundering, bloody robbery, midnight incendiarism and fearful murder. Women in want, wretchedness and rags; helpless children, knowing nothing but gaunt hunger, dreadful abuse, sin and shame.'....

"One needs but to walk through the streets of the business portion of Orange, or through half a dozen blocks of a like section of Newark or New York to see how active is the rum selling interest....In the cities above named, the conspicuous signals of the vendors of alcoholic drinks appear in the highways and byways with appalling frequency. And these cities and our own form a type of the towns and cities throughout not only this land but the civilized world. The New York Evening *Post* says:

"'It is affirmed by the collectors of statistics in regard to intemperance that in the year 1870 there was paid out for intoxicating drinks by the people of Germany, the sum of $650,000,000, and by those of France $580,000,000, of Great Britain $750,000,000, and of the United States, $720,000,000—making a grand total of $2,700,000,000.'

"'Can we afford it?' is the pertinent question asked by Mrs. Leavitt in *Our Union*. We are told by statesmen of the immense revenue the liquor traffic pays into the national treasury. This revenue is derived from two sources—licenses to manufacture and sell, and duties paid on imported liquors. In 1870 the total receipts from these two sources were $11,703,901. On the other hand Mrs. Leavitt shows by careful computation that during the same year the total cost of the liquor traffic to the United States was $1,226,750,000. This means that 'we pay out one hundred dollars for every dollar the traffic brings in.' To this startling summary the writer adds other items of waste and loss which indicate measureless ruin. She says:

"'Beside all this money lost, think of the wretched homes, the worse than widowed wives, the worse than orphaned children. Think of the paupers, the imbeciles, the insane, the criminals that crowd our poorhouses, our asylums, our prisons. Think of the sixty thousand drunkards falling into dishonored graves every year, and passing on to the drunkard's awful doom, and ask again, can we afford it?'

"In face of these terrible facts there are persons working with commendable zeal in the temperance cause who still say, that moderate drinking of 'light wines and ales' should not be discouraged. That practically means that all the preliminary steps to the drunkard's doom may be taken with impunity. It means that fermented liquors may be kept in all our homes, and the children that we have won from the gates of death, may be taught the first steps in the path of the debauched and besotted, who already, throng our thoroughfares, by the very ones who gave them being and should be the faithful guardians of their career. It means that on every street corner may exist unmolested, the dens of a hideous monster that waits in ambush to tear from our loving home-shelter the beautiful and noble young men whom, with unfathomed tenderness and ceaseless toil, we have brought from helpless infancy to manhood's estate, that they might become worthy citizens of our great commonwealth. It means that young men and women cannot enter a flourishing restaurant in any of our cities, without having placed in their hands a bill of fare that contains in some section a long seductive list of daintiest named alcoholic beverages. To say nothing of the young, are older men and women always proof against these allurements? And what may be the result? A nation of drunkards? Alas! how pernicious is the influence of gifted 'temperance' men who favor these easy first steps in the downward road which so many tread to the bitter end.

"Dr. Crosby assumes that alcoholic beverages are a legitimate article of regular diet. But the great preponderance of the highest scientific testimony of the present day, points to the conclusion that alcohol in all its forms is to be treated in its relation to the human system, only as a medical drug.....'The business is a perfectly legitimate one,' says a correspondent, 'and those who traffic in it may be as honorable as if they sold bread and butter.' That depends on their degree of enlightenment and moral perception. 'Bread and butter' are needed to build up the body, which is the temple of the immortal spirit. Alcohol taken as a beverage tears down the body, and degrades man, with his God-like mental and spiritual powers, below the level of the brute. How can one 'who loves his fellow-men' engage in a business that compels him to deal out broadcast a liquid that in its ultimate effect blots out all that is beautiful and true and holy in human lives!"

"Oh brother man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

Anniversary Exercises at Battle Creek, Mich.

To the Editor of the Religio-Philosophical Journal:

At Stuart's Hall the Spiritualists celebrated the thirty third anniversary of modern Spiritualism. Through the efforts of Dr. J. V. Spencer and A. A. Whitney, Dr. J. M. Peebles and Mrs. M. C. Gale were engaged as speakers for the occasion. The meeting convened Thursday morning at nine o'clock. The forenoon was spent in general conference. A fine poem was nicely rendered by Miss Bertie Snow, title, "Flowers by the Wayside." A few of the many spirit friends present, were described by Mrs. M. C. Gale, and recognized. Music and singing by Miss Bertie Snow, assisted by A. A. Whitney, Miss Hattie Snow and Miss Baldwin. The music added much to the harmony of the meeting.

AFTERNOON SESSION.

Mr. Peebles gave the anniversary address. The subject bore him and his hearers across the waters into the Oriental nations. Mrs. Gale followed with an address on the subject given by the audience, "Salvation." Her ideas were woven into an interesting discourse. Dr. Spencer closed the afternoon meeting with remarks on the Atonement.

EVENING SESSION.

Mrs. Gale gave the address of the evening; subject given by the audience: "Death, After-Life and Return." The discourse was very interesting. Dr. Peebles, not feeling well, made only a few brief remarks in summing up the pleasantries of the day, urging on all to higher and grander unfoldment spiritually. Dr. J. V. Spencer arose to say that we would adjourn to meet one year from to-day at Battle Creek, to celebrate the thirty-fourth anniversary; all cordially invited to attend. Then singing and music, and with the benediction of angels, we closed feeling that our meeting had been a success.

M. C. G.

The Anniversary Exercises in Saratoga, New York.

To the Editor of the Religio-Philosophical Journal:

For the first time we have made a slight attempt to celebrate an anniversary of modern Spiritualism. Like new beginners in all things, it may not have been perfect, but we thought very good, because much enjoyed. We were not so situated as to have a public exhibition, so were content to meet in a private house, where from forty to fifty invited guests assembled, and it being Mrs. Brigham's regular week among us we were favored with her presence and inspired utterances. Her engagement at Ballston, however, took her away at 6 o'clock in the evening, and after she had gone those of us who desired, made short speeches or read communications we had received during our several experiences, and were favored also with several written on the occasion through a medium present, very much to our encouragement and instruction. We had a supper about 5 o'clock provided by each bringing something suitable, and all were able to say, that for body and soul, our coming together afforded a rich repast.

Mrs. Brigham has done a glorious work in Saratoga. Our enemies are watching us with the keenest relish for some foul morsel, but fail to find it in the pure and sweet spirit and teachings of this gifted woman. If no external manifestations had ever been proven as a fact, the logic and philosophy sustained by the every-day order and expressions of nature as presented in her lectures, it would be hard for any unbiased and well ordered intelligence to resist conviction. Those who have been favored with evidence complete of the spirit's return, can drink, perhaps, more deeply from the chalice, and can be in proportion more strengthened and satisfied. Those also who can govern their lives in such harmony as not to allow a whisper of reproach, who can make their individuality a positive power, known and felt for the good of all, are blest in the blessings they bestow.

We hoped for an increase of strength by the presence among us of Mrs. Andrews, but her power for good is well nigh destroyed by her unwillingness to allow the least approach to test conditions. Her friends are placed in suspicion, and her enemies jubilant by this one cause. In all dark séances every medium who sits for pay should ask for this. All true mediums owe it to themselves as well as their friends. We believe Mrs. A. a true medium and good woman, but we cannot ward off this, the heaviest blow our opponents can deal us.

Saratoga is a central point, at least three months in the year. Here is the fashion and the pride of life. When we look upon the outside, we may say it is the bright side of human existence. We have many things of beauty, each of which it is said is a joy forever, but it is not always so. The eye may be pleased, but the soul made sick, as we learn the interior of many things, and yet all external beauty is transitory. Our earth life is the external existence. All objects show only their external forms. How are we to penetrate so as to know their interiors? What is beauty and how do we distinguish it? Why do some things afford us pleasure and others pain? Why are we sometimes happy and at others miserable, though without any physical pain? It is said heaven and hell are both conditions of the soul. Is the soul dependent entirely upon external causes for its heaven or hell? Will the same external causes exist after the soul has thrown off the body? Can we measure or control happiness by external surroundings. Do we know that wisdom furnishes the elements of happiness, or ignorance those of misery. Our earnest desire to be happy cannot always bring it. We call love the purest and noblest attribute of the soul, yet this often makes us unhappy. When I knew my darling son was suffering in a rebel prison, it made me unhappy and the knowledge of that five month's starvation often arouses unhappy and even angry feelings. Is it possible to rise above all such feelings? No doubt if we could know the cause of all human conduct we would have more sympathy. We may judge from a wrong stand-point. Old theology says God will take vengeance upon us for our misconduct. Will it be for our conduct towards him or towards each other. Our conduct can affect only ourselves and each other; it cannot affect God, but we cannot believe any wrong will go unpunished. The laws of retribution and compensation are fixed and eternal. There is no use expecting the effects of a sin to be wiped out for the asking.

P. THOMPSON.

English Spiritualists—Spiritual Meeting.

The veteran Spiritualists of "proud Preston," writes a local correspondent, led on by their doughty champion, Edward Foster, Esq., had an exceptionally grand battle, or red-letter day, on the evening of Friday last, February 17th, in the Temperance Hall of that handsome town. Dr. William Hitchman, of Liverpool, was the chosen president on this interesting occasion, and Mr. J. C. Wright, the rising orator, amongst our trance speakers, was the gifted lecturer on "Popular Christianity tested by Reason, Science and Philosophy, in 1881." And, verily, it was a successful meeting for Spiritualists in every sense. It appears that a Rev. Dr. Lee, aided by a Rev. Mr. Egan, has been publicly denouncing Spiritualism and Spiritualists, in unmeasured terms of abuse, as the doctrine and delusion of devils—in the flesh and out of it—in true form of that ecclesiastical Christianity which seems made up of expediency against right throughout the world, or, as our French brethren might say truthfully—*Par le droit du plus fort* (for the right of the strongest), in kingcraft and priestcraft.

The Chairman, on rising to introduce the lecturer, was cordially received by the majority of the meeting, and in the course of his remarks he dwelt on the discourse of the Bishop of Manchester, addressed to the undergraduates of the University of Oxford, a special sermon from the pulpit of St. Mary's on the influence of intellectual progress, or scientific atheism, on popular Christianity and religious creeds. The Doctor controverted the Bishop, point by point, historically—showing amongst other evidences, that centuries, before Christ, the Greek race had more illustrious men in ethics, science, philosophy, history, oratory, architecture, sculpture, painting, statesmanship, heroism, and the highest inspiration of skill and ability in various departments of human knowledge, than in the best days of any Christian population, past or present. That Darwin, whom the Bishop quoted with so much approbation, was descended from a line of scientific materialists, and that his questionable form of pantheism lent no countenance whatever to Christian Mythology; adding that his own experience as a surgeon in large gaols and asylums for the insane led him to the conclusion that the popular theology was not deterrent of crime, in any appreciable degree, whilst religious maniacs abounded everywhere at home and abroad.

He protested that in B. C. 264 Zeno was a grander man than Jesus, and we might have idyllic sweetness of spirituality, as fragrant as the breath of a summer rose, and gladsome righteousness of heart and life, without exclusive creed, or old mythologic faith concerning Jehovah, or the first, but not the only child of Mary; in fact we ought to be good, and do good, for the sake of elevating our common humanity, without regard to the selfish hope of heaven, or the ignorant fear of hell. In the science of biology, the principle of life is identical, for example, in all its manifestations of plant, animal and man, things living, in his opinion, being evolved by the inherent force of eternal nature from things not living, alike in body, soul and spirit. He concluded with an earnest and heart-felt panegyric on the splendid life and labors of George Thompson, the noblest amongst the noble advocates of freedom of virtuous thought, and liberty of righteous action—still the eloquent advocate of the rights of universal man—in the beautiful lines of John Greenleaf Whittier, reciting them as follows:

"Not in vain, Apostle bold!
Unto us the tale is told
Of thy day of trial.
Every age, on him who strays
From its broad and beaten ways,
Pours its seven-fold vial.

But happy he whose inward ear
Angel comfortings can hear
O'er the rabble's laughter;
And while hatred's faggots burn,
Glimpses through their smoke discern
Of a bright hereafter."

Mr. Wright then proceeded with his address, to do adequate justice to which would necessitate its transference, bodily, to these widely esteemed columns. He spoke for an hour and a half, fluently and almost faultlessly, on the subject previously announced, endorsing the statement of the chairman largely in regard to the existence of Christianity before Christ, the high order of Egyptian records, as thousands of years ago venerating the great primal virtues of wisdom, goodness, respect for life and property, chastity, peace, sobriety, content, honesty, truth, justice, the triumph of right over wrong, eventually, together with their denunciation of war, strife, pride, sloth, intemperance, dishonesty, self-aggrandizement, and other vices; in short, whilst Jesus of Nazareth—if report be true—was a grand exemplar of the higher Spiritualism practically, mere popular theology, or ecclesiastical Christianity, had lost its power over reason, science and philosophy, as proved by brilliant illustrations. In a word, "common sense had knocked the very soul out of the body of Christianity, or creedism, and though it may die hard, it must die surely—and quickly." Questions were then submitted, and angry speeches made, in superfluous abundance, amid a storm of clerical and furious passion—led on by the Rev. Mr. Egan and his satellites—all of which were speedily and conclusively met, to the entire satisfaction of a highly respectable and most intelligent audience. Dr. Hitchman fairly brought down the house, as did Mr. Wright, the former declaring that he would debate the question with any living man. The usual votes of thanks closed the proceedings.—*Herald of Progress.*

Magazines for April just Received.

The Herald of Health. (M. L. Holbrook, M. D., New York.) Contents: Our Common Slight Ailments; Need we grow Old? The Diet Cure; Our Dessert Table; Editorial Department; Woman's Work in the World; Dangers of Canned Fruits; Lord Palmerston's Views on Contagion; Pork as Food; Vegetarianism; Current Literature.

The Ladies' Floral Cabinet. (Adams & Bishop, New York.) An Illustrated Journal devoted to Household Art, Flower Culture and Home Literature.

The Phrenological Journal. (Fowler & Wells, New York.) Contents: Thomas Carlyle; Studies in Comparative Phrenology; "Skulls, Brains and Souls;" Organization and Crime; Louisa May Alcott; The Puritan Child; George Eliot; "Fearfully and Wonderfully Made;" The Young Folks of Cherry Avenue; Cold Water! Nothing Else; Curious Industries; Doctoring Children for Colds; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; Personal; Wisdom and Mirth; Library; Publisher's Department.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) A Monthly Magazine devoted to the Spiritual Philosophy with a corps of able writers and contributors.

The Illustrated Scientific News. (Munn & Co., New York.) Contains a Record of the Sciences and their Applications in the Arts and Industries.

Golden Days. (James Elverson, Philadelphia.) An Illustrated Weekly for Boys and Girls.

Magazines for March not before Mentioned.

The Young Scientist. (Industrial Publishing Co., New York.) A Practical Journal of Home Arts.

New Church Independent and Monthly Review. (Weller & Son, Chicago.) Contents: The Church of Ephesus; Looking Heavenward; The Revelation of the Rainbow; Signs; The Restoration of the Jews; Philosophy of Morality; The Unity of All Being; The Relative Sphere and Duties of Men and Women; A Warning Voice; Light on a Hidden Way; Editorial Notes; Summary; Literary Notices.

The Student's Journal. (Andrew J. Graham, New York.) A paper devoted to Phonography, Music, Hygiene, Philology, Bibliography, etc.

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Personal Editorial—G. B. Stebbins.

The appearance of my name as an Associate Editor of the RELIGIO-PHILOSOPHICAL JOURNAL calls for a word from me. A few weeks ago such a position was not in my mind, but the editor and proprietor needs rest from his task of doing two days' work each day—a task under which even a sound constitution and good habits fail to save one from trouble of weary brain and body. I am here to take such part and give such help, as may lighten his labor and afford the rest and change he must have, and with which his usual health and vigor will doubtless be restored in a few months. To many valued friends, far and near over our broad land, I wish to say that it will lighten my work on the JOURNAL to feel and know that I am reaching them through its pages, and so keeping the golden chain bright. The work is great, the field is wide, I shall do what I can.

GILES B. STEBBINS.

N. B.—My Post Office address will be, care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill. All correspondence pertaining to the JOURNAL should however be addressed as heretofore, to the JOURNAL or its editor. G. B. S.

Modern Inspiration.

With the growth and quickening life of spiritual ideas, the tide sweeps into the churches. *The Northwestern Christian Advocate* feels it and writes of Modern Inspiration:

"We are accustomed to feel that the days of inspiration, as of miracles, are past. It is true that the special work for which inspiration was needed, prophecy, the communication of the law of God and the plan of salvation, was limited to the ages of the prophets and apostles. This work having been accomplished, once for all, the special forms of inspiration required for it ceased. There is, however, inspiration now, as real and divine as when God spoke through men in giving His law and foretelling future events. We live in the very midst of the dispensation of the Spirit who is the Source of all inspiration, and of whom Christ said, "Ye know Him for He dwelleth in you, and shall be in you." It is the privilege of all believers to have and know that they have the presence and inspiration of the Spirit. Men do go up into higher experiences, enter into the Holy of Holies, into the inner sanctuary of the Most High and hold conscious communion with God, "hear Him only speak," and know that it is God that speaks as certainly as did the prophets and apostles.

"The inspiration of to-day is for the duties of to-day, for holy living and effectual working. Our inward spiritual illuminations are for the light of men. We are to "let our light so shine before men that they may see our good works," not hear our good words merely, "and glorify our Father which is in heaven." We are inspired to live for others, and only in proportion as we live for others. Activity in God's work is the condition of clear vision of His truth. The saint who has spent years in solitary prayer in a hermitage, is beset, after all, with terrible doubts as to the reality of religion. He calls them temptations of the Devil; but they come because he has not verified his religious experiences by humane action.

There is an inspiration of the heart, of the mind, and of the will. Each one must be verified by the others."

The *Advocate's* views of "special work for which inspiration was needed" being "limited to the ages of the prophets and apostles," are narrow and poor to a Spiritualist. Inspiration and nearness to the spiritual world are ever needed, to-day as yesterday—without them is spiritual death. They come naturally, not by miracle, under spiritual and divine law, and not by its suspension by an arbitrary Jehovah above law. We live in the very midst of the dispensation of the Spirit-world, and it is indeed "the privilege of all believers" in Spiritualism to know that we have the presence and inspiring help of those who have reached that higher life. Such knowledge should lead to self-reverence and a wise use of our own wondrous interior powers. Communion with the angels should enlarge and strengthen and uplift us, not make us blind tools weakly negative to all influences, bad or good. These heavenly messengers come to us to give help toward a wiser and truer life on earth. If such is not their work we should say: "Get thee behind me, thou adversary!"

We must leave behind these crude conceptions of a miraculous inspiration in the dim past which has gone from the world forever, and know and feel that light and truth in the soul of man are to-day, as of old, kindled to new life and power by the help of spirit messengers, and that the Divine Soul ever acts in and through all, not by special and local miracles but by universal law. We are glad, however, that the *Advocate* recognizes "inspiration now, real and divine." We welcome its good word that "the inspiration of to-day is for the duties of to-day, for holy living and effectual working," and that such holy living in daily deed" is the condition of clear vision of God's truth." That word leads to practical righteousness—that is to right and wise living, here and now, toward that we should all, of whatever name or profession, walk side by side.

Felix Adler.

We have had occasion to criticise this gentleman's remark that "the idea of a future life is irrational," with some severity, as some of his and our own mutual friends have considered. We adhere to our expressed opinion. It is unbecoming for such a man to denounce as "irrational" the settled convictions and conclusions reached by a large number of persons, many as cultivated and competent as himself, after much thought and a long series of observations of the phenomena termed spiritualistic. These persons, careful thinkers and patient observers, are not to be lightly charged with coming to irrational conclusions. There is nothing in the conclusion that there is a future existence which is repulsive or contrary to human reason. It may be true, as pointed out in a previous issue of the JOURNAL by one of our correspondents, that Mr. Adler and his so-called rationalistic associates have laid down certain hypotheses which they assume as the basis of all reasoning and it may be true that a future existence cannot be demonstrated by their method. It may be even that they would think they could prove that the existence of our spirit being terminates with earth-life. But those hypotheses do not take into account the long series of observations made and facts recorded, by hosts of competent persons during the last third of a century, which certainly do demonstrate the future life of man's inner being as clearly and decidedly as the observations and facts recorded by astronomers in the days of Copernicus and Galileo, demonstrate the revolution of the earth around the sun. The philosopher of this day who excludes from consideration the spiritualist's facts and phenomena referred to above, in forming his estimate of the reasonableness of a future eixstence to the human spirit, ranges himself by the side of the worthy colored preacher of Richmond, who sticks to the text of the Bible and declares that the sun revolves around the earth, ignoring the observations and facts of astronomy.

We are led to these remarks and to recur to Prof. Adler, because from his recent addresses before the Ethical Society in New York, we perceive that he is progressing, in his expressions concerning the possibility of an intelligence existing outside of the range of materialism, "an intelligence which materialism fails to explain," and "the possibility of an intelligence as far above us as our own is above the lowest orders of existence." There is great progress in these utterances as compared with his previous lectures. Quite a stir has been created by them in his society as well as in the New York press. When the well proven and well established facts and phenomena termed spiritualistic shall be added to the repertory of Prof. Adler, we shall expect him, as a progressive, intelligent man, to recognize and teach their evidence as certain proof of our future existence, and to retract his past objectionable statement. Until that day we must continue to regard that statement or assertion as unwarranted by facts, and as an unjust aspersion upon the intelligence or honesty of the host of competent persons who have recorded their observations of the phenomena and their conclusions therefrom.

What of Her Visions?

An earnest woman writes us from Alabama and tells of "beautiful lights" she saw when converted at a revival, of "a man like Christ" who appeared to her in an hour when her bodily pain was more than she could bear, and gently breathed on her; and of other like experiences, asking explanation of those things. This is more than we can give in full, but our suggestion is that her clairvoyant powers and spiritual sight were brought out so that these gleams of light, from beyond and from within came to her for cheer and comfort. She does not say so, but probably ease from pain came when the man in her vision breathed on her. Health, serene peace of spirit, doing duty cheerfully and lovingly, the study and development of our own faculties and waiting for more light, helps in the upward path.

Bones and Spirit Phenomena—Religious and Non Religious Minds.

The New York *Observer*, a "religious" newspaper, is exercised over what it terms an "over issue of bones." It seems the Pope has caused an investigation to be made by The Congregation of Relics, and the result is a circular letter to the Catholic clergy to the effect, that no bones have left the catacombs for thirty years last past, and that all are impostures claimed to have lately been taken thence. The *Observer* says it "does not approve of this over issue of the stock in the Roman Catholic Company at Rome," but still, thinks the fresh bones are just as good as the old ones for any business for which they are required. The stock in trade of the *Observer*, outside of its press and type, has not even the substantiality of the Catholic's bones. It consists solely of a tradition based upon spirit phenomena reputed to have occurred 1880 years ago, in Judea, among an uneducated and possibly ignorant people; and it is safe to say that the editors and proprietor of the *Observer* would scout to-day any of the actors of the drama, or witnesses of the phenomena, should they present themselves. It would have been the same with the *Observer* men had they lived in that day. They would have been of the order of the Pharisees and have scouted Jesus as an impostor and fraud.

There is this difference between bones and spirit phenomena in a money point of view; the new bones may be just as good as the old ones for business purposes, but we defy any man or set of men to make as much money out of the new spirit phenomena as our friend Irenaeus makes with his New York *Observer* out of the old ones.

A short time since we noticed with marked approbation the remarks of the Rev. Heber Newton of the Anthon Memorial (Episcopal) church in New York, advocating the opening of libraries and galleries of art, for the working men on Sundays, that they might exercise their right to have one day of rest from their labors if they choose to exercise it, in those public institutions. This idea does not suit our very religious contemporary, the *Observer*. In its issue of the 31st ult., it says:

"We believe that the laws of every State in the union securing the right of rest to the workman would be violated if our public galleries of art, our museums and libaries were required to be kept open on that day. ....It is freely conceded that the religious mind views this question in a light which the non-religious does not enjoy....Our reliance under God is on the good sense of an intelligent people, pervaded with the belief that morality founded on the Bible is the safeguard of the State, and the Christian Sabbath is the bulwark of public morals."

Here is a cool production. How comfortably the *Observer* writes down his own as a "religious mind," and the honored Heber Newton, who advocates the opening of the galleries, as a "non-religious" mind which "does not enjoy" the "light" the editor and proprietor of the *Observer* enjoys. It is refreshing. Heber Newton is a philanthropist, whose church building on week days is an asylum for the poor and distressed as well as on Sundays. His life is known to be devoted to the welfare of the human race without reference to sectarianism. He makes no money out of his religion. Can those who control the New York *Observer* say the same of themselves. Is not the *Observer* used as an instrument of money making for its proprietors? Does it not find it more profitable to its coffers to advocate closing rather than opening the galleries? Our reliance "under God" is on the good sense of the people not pervaded with the belief founded on any man's books; but pervaded with the golden idea of doing to others as they would have others do towards them. If rest is to be founded for men by recreating in the galleries, open them; if in churches, open them.

"Unity"—Its Good Will.

The last *Unity* in a kindly reference to the JOURNAL and its editors, says...."We are uninitiated into the mysteries they delight in. Much of their language is to us unintelligible, but we have watched with pleasure the gracious efforts of these gentlemen to propagate a Spiritualism that is spiritual and a religion that is moral."

The friendly feeling of our neighbor we cordially reciprocate. The "mysteries" we "delight in" are certain facts demonstrating to the senses the future existence of man, and the return of intelligent denizens of the higher realms of the eternal life to us among whom they once "lived and moved and had their being." These facts verify and emphasize the voice *within*, which says: "Man, thou shalt never die!" They call for a study of the inner-life and wide relations of man as a spiritual and immortal being, all carrying us back to power, law, and mind; the last positive and supreme in all things. In these days of materialism and agnosticism those who chose to ignore, or but slightly glance at these "mysteries"—or rather plain yet inspiring facts—stand at great disadvantage, and can but poorly cope with modern skepticism. Let us suggest to our *Unity* neighbors that they devote an hour each day for six months to the critical yet reverent study and investigation of these facts, for which they need not go a mile from their office, and so be supplied with rich and strong illustration and argument to show the shallowness of materialism and the chill and folly of atheistic thought." "To this complexion it must come at last"—either Materialism or Spiritualism. Meanwhile we hope for new strength, in good time, "to propagate a Spiritualism that is spiritual and a religion that is moral," and shall be cheered by the feeling that *Unity* watches our efforts "with pleasure."

Bible Revision—Which or Where is the Infallible Word of God.

As the new version of the Bible, prepared with great care by a company of able and learned men in England and the United States, is about to be partly published, difficulties loom up in the way, questions *will* be asked, doubts *will* be entertained, and the risk of unsettling still more the waning faith in the miraculous infallibility of the Bible becomes serious. The New York *Independent* has an article from "T. D. Woolsey, D. D., chairman of the New Testament section of the American revisers," in which he sees this risk and aims to deal with it carefully. He belongs to an orthodox Congregational church in New Haven, that have just ruled hell out of their creed. So moves the world!

"Ring out the Old, ring in the New,
Ring out the false, ring in the true.'

"It is a great work to substitute a version even slightly new—both in its style, its text and its rendering of the sense—for one which has presided over religious thought for more than a quarter of a millennium. My feeling would have been against undertaking it, if I had not seen that the experiment was demanded; for, if it should succeed, there would be a real gain. The hundreds of scholars acting as critics would be a court sitting over the twenty or thirty in Great Britain and America acting as interpreters and textualists. The success of the undertaking would be a proof that it ought to have been undertaken; while its failure would only stimulate fresh endeavors to build up something better on the foundations laboriously laid by painstaking men during the last eight to ten years.

All sober-minded persons will, I am sure, be ready to say: 'Let the important work be impartially tried, with no prepossessions, without the fear that an attempt to change the old version will do harm, without taking it for granted that the revision must meet the best wishes of those who were glad that it was undertaken.'

"The remaining part of this paper will be devoted principally to a point which seems to disturb the minds of some alarmists. 'How will these new critics,' they will say, 'treat the text which served as the basis of the version of 1611? Are there not in the newest editions of the New Testament a multitude of passages where texts appear greatly differing from those which the translators under King James followed? Must there not be new controversies in regard to various readings, which will shake the confidence of the Church, especially of its less instructed members?' To this we answer that such evils are not impossible. It would, for instance, be no new phenomenon in the world that a few fervent men, as zealous as they are one-sided and ill-balanced, should cling to the authenticity of 1 John v. 7, against the opinion of ninety-nine out of a hundred of the best scholars; or that they should have adherents, knowing small Latin and less Greek, who would be led to believe that a heretical bias was the cause of the opposition to every dogmatically important text. In short to maintain that certain verses are spurious, or have have been altered purposely, affords a presumption that the person making the assertion is an unbeliever. There is no reply to be made to such insinuations, for the persons who are misled by them are unable to form an opinion in the premises, and the leaders who make such charges will be implicitly trusted by their followers; so that arguments are in such cases useless. Such persons must be treated with Christian charity—the leaders, because they may be truly Christian men, in spite of their false judgments; the followers, because they are not responsible for the opinions they have imbibed from their teachers, and could not be injured by points of textual criticism which are beyond their reach.

Mrs. Elizabeth K. Churchill.

The Providence *Journal* suggests that some enduring memorial should be made for this good and gifted woman in Providence, where so much of her life was spent, and adds: "Few have served their generation with so much zeal, energy and self-abnegation as this good woman, so suddenly removed from us," and Lucy Stone writes as follows in *Woman's Journal:* Elizabeth K. Churchill died suddenly at Providence on Monday, the 7th ult., aged fifty-two. This announcement will be read with pained surprise by a large circle of friends and acquaintances of the deceased. Mrs. Churchill had suffered from heart disease for some time. But her resolute will and interest in ideas and reforms kept her active till the last. The record of her life is a remarkable one. After the death of her husband, in 1863, she carried on a farm, did the farm work with her own hands, marketed her produce, and strove to make a home for her two children, little boys of seven and nine years. But eventually this was given up, and she removed to Providence, and there, after a time, began the reformatory and literary work which has made her so well and widely known."

She was an able speaker and worker for woman suffrage, known West as well as East, and greatly prized for her womanly excellence. She organized Woman's Clubs for social and mental culture, wrote for the Providence *Journal* and other papers, had a wide range of thought and interest, and her last lecture, in Providence, was on the important subject of Heredity. She was courageous, self-poised, gentle and firm —true to herself.

Carlyle—Intuition.

This great man greatly loved his father, and spoke of him in language that shews how the inmost spirit utters itself: "Perhaps my father, all that essentially was my father, is even now near me, with me. Perhaps, if it so please God, we shall, in some higher state of being, recognize one another. The possibility, nay, in some way, the certainty of perennial existence daily grows plainer to me."

Opium Smoking—Chinese Colored Illustrations.

The use of opium is said to be "the besetting sin" of the Chinese, but we hardly think of the opposition to it among these Pagan Celestials. In justice to them we should know both sides. Years ago, when England waged the iniquitous opium war for the sake of gain to her subjects, pushing opium down Chinese throats at the point of Christian bayonets, the Emperor of China, when a suggestion of revenue to his government out of the opium trade was made, replied nobly: "I cannot make money out of the vice and misery of my subjects." In the late treaty proposed between the United States and China is a clause prohibiting this evil traffic between the two nations, inserted at the wish of Chinese officials, which our Minister Angell (President of Michigan State University) heartily agreed to.

Now comes from London, in *The Medium and Daybreak*, more evidence of an anti-opium agitation:

"The Chinese people have expressed their detestation and dread of the opium-vice in ballads, tracts, wall-placards, etc., which are frequently printed and circulated at the expense of benevolent individuals or societies. The aid of the artist and engraver is invoked for the same purpose. Series of large colored pictures of the opium-smoker's career, from the ruddy youth inhaling his first pipe, to the living skeleton clothed in rags and the ghastly corpse, are painted and sold to be hung up in their houses, and warn the young against the deadly poison. Sometimes a sheet of wood-engravings is printed for distribution, or the pictures are paged in a tract. About four years ago the Chinese Anti-Opium Society of Canton republished a set of these pictures with descriptive text. An English gentleman, who has resided for some years in Hankow, was struck by the thought that people in England can be reached by pictures who will not read ordinary anti-opium literature. Accordingly he sent home this series, colored by a Chinese art'st, and it is published with explanatory text by Messrs. S. W. Partridge & Co., of Paternoster Row, and may be had for sixpence. The pictures are beautifully executed, and as specimens of Chinese art are worth many times the money."

The "Inwardness" of Diploma Selling.

Prof. Buchanan, of Philadelphia, the notorious vender of bogus diplomas, after failing in his suicide dodge to throw the officers off his trail, being finally secured and imprisoned has made a clean breast of his transactions, which shows his relations to, or knowledge of, the sales of some 60,000 bogus diplomas. He does not believe "five colleges exist free from taint or imputation."

Under this state of things of what value is a "diploma," or what guaranty does it afford the suffering sick of security of life or limb in the hands of so-called "regular" diplomatized doctors? It may be objected that the institutions with which Buchanan was connected, were not "regular." But are all but five colleges and universities irregular? And then his general acquaintance with dealers in the spurious, himself one of the most prominent venders of the bogus, must really enable him to disclose the inwardness of the whole affair. Then, again the attempt to directly smirch all other schools, shows that the pressure from the "regulars," which discloses the straits to which they are driven, has squeezed him under the promise of relief through their influence. It demonstrates with relation to the so-called science of medicine that there is not only "something rotten in Denmark,' but that nearly all of Denmark is rotten.

Boston Anniversary Meetings.

The *Banner of Light* of the 9th, has long reports of large meetings, March 31st, at Music Hall, and gives the addresses of Capt. Richard Holmes of Boston, President, and of W. J. Colville, with others to be given in future. Banners, floral decorations, fine music, portraits of William White, Dr. H. F. Gardner, Mrs. Conant, Luther Colby the veteran *Banner* editor, J. B. Hatch and others, added to the attractiveness and interest of the occasion.

At Paine Hall the Children's Progressive Lyceum had its Anniversary Meeting the 27th, with Mrs. A. C. Perkins, Mrs. M. V. Lincoln and others managing, Dr. A. H. Richardson presiding, and speeches by J. T. Baxter, J. B. Hatch, I. P. Greenleaf, Mrs. Katie B. Robinson, of Philadelphia, Dr. H. B. Storer, long and well known, Henry Slade and others, with Dr. Beals and Father Lyman of Lake Pleasant camp, and other workers present. Both meetings were large, even amidst the snow-storm of the 31st, and full of interest.

A Liberal Woman Preacher.

Mrs. Anna Garlin Spencer preached at the Parker Memorial Hall, Boston, lately on "A Radical Church." The *Woman's Journal* highly commended the discourse and said:

"When the ministers of free thought shall put into their sermons help for practical every day living, when the frailty of our nature is recognized and the masses are told how to subject the lower nature to the higher, in the plain way that alone can reach them, then shall radicalism have a heart that shall reach out and sympathize with lower humanity and win for itself followers that can never be reached by the head alone."

A class at Parker Memorial Hall, on Sundays, study philosophy, physiology, matter and motion, electricity and like topics—all good. Suppose they take up facts and laws of spirit presence. They might be moved to that, possibly by the later gift of $25,000 to the society by a Spiritualist.

Fresh Help—Congratulations.

The editor and publisher congratulates his readers and himself at the good fortune which places that veteran lecturer, author and untiring worker, Mr. Giles B. Stebbins, upon the editorial staff of the JOURNAL. His extensive acquaintance with all the reform movements, fine spiritual culture and sweet personal character, render him one of the most valuable agents in the great onward movement toward a higher life here and a clearer view of life hereafter. He comes to our help in good time, and his coming is only one of many good things we hope to effect for our readers before the year closes. We trust our subscribers will promptly aid us in our constant and untiring endeavors to give an independent, fearless, fair, high class paper.

Mrs. M. J. Wilcoxson—A Good and True Woman Passed on.

Just as we go to press the letter below comes from Mr. Macky, telling of the transition of a valued and excellent woman. Next week we will say more of her, and give a heartfelt letter from her sister, Mrs. Fairchild, of Connecticut.

BOULDER, Colorado, April 4th, 1881.

To the Editor of the Religio-Philosophical Journal:

I am sorry to inform you of the death of our sister, Mrs. M. J. Wilcoxson. She passed over April 1st, in the morning at seven and a half o'clock, and we laid the body away on Sunday. Mrs. Van Dusen, of Denver, performed the services ably and fitly.

Mrs. Wilcoxson was a good and true woman, and has done much good, and I hope she will continue her work on the other side. She has been a public speaker for a long time, as long as she could hold out in the good cause, and when her voice gave out and she could not live in the East on account of ill health, we gladly gave her a home with us until she passed over, and have cared for her as a dear sister.

Respectfully,

A. J. MACKY.

The Delinquent Young.

Under this head the *Inter-Ocean* gives report of a late meeting of the Illinois Social Science Association, at which reports were given of the work of the Illinois Humane Society, the jail committee, Erring Woman's Refuge, Newsboy's Home, Industrial School for Girls and other societies. These efforts are bright spots in our civilization, and the manifest tendency toward the prevention of crime by plans for reform, for education, and for useful employment—helping the poor and ignorant to help themselves—shows wisdom guiding human kindness and charity.

A Proposed Co-operation.

George Hutchins and his wife Mary, send us from Ancora, Camden co., N. J., an article on co-operative association and a proposal to deed certain property for that purpose, "five acres," as they write, (yet probably mean more, as allusion is made to "ten acres reserved for a park"), with a good house, market facilities, etc.; "land rather poor, clay subsoil," but "can be put in fair condition" at no great cost, and is unincumbered. Any persons wishing to engage in this plan for "a new order of living," can correspond with these parties.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Lyman C. Howe has been speaking of late in Scranton, Pa.

Capt. H. H. Brown's address for the summer will be Saratoga Springs, N. Y.

The last two Sundays of April, Bishop A. Beals will lecture at Whittier, Ill.; May and June at Sheboygan Falls, Wis.

Prof. W. M. Lockwood's letter from Ripon, Wis., on Temperance, in the *Oshkosh Times*, is especially commended by the editor.

Mrs. Nichols, 112 South Green Street, Mrs. DeWolf, 457 and Mrs. Dole 461 West Madison street are all filled with daily calls for séances and tests of spirit presence.

The unjust British war against the brave Boers in South Africa, has ended to the advantage of the Boers who retain their independence. Might does not make right.

Mrs. Helen J. T. Brigham lately spoke at Saratoga, N. Y., and the *Sentinel* makes favorable report of her lecture and of a sociable of the Spiritualists on March 31st.

Dr. Alice B. Stockham is spoken of by the *Home Record*, Leavenworth, Kansas, as "a woman of great mental vigor and warm sympathies," and an article by her on "Health for girls" warmly commended.

Dr. A. S. Hayward of Boston, a well known healer, sends us a remonstance against the pharmacy bill before the Legislature of Massachusetts, a "doctor's plot" which must be defeated.

Campbell, of Utah, Delegate-elect to Congress, resolves to assault Mormon polygamy and urge our National authorities to act against it. President Garfield is on record as opposed to polygamy. Let it go down.

The Medium and Daybreak, of March 18th, gives report of a spiritual service of song and speech and an address by J. Burns at Peckham, Circle Memoranda, calls for Anniversary Meetings March 31st at several places, Questions and Answers, Theosophy, and other interesting matter.

Hon. A. D. White, United States Minister at Berlin, wishes to resign. He is President of Cornell University and his home is at Ithaca, N. Y., where he is highly esteemed for his personal worth as well as his scholarly ability and generosity. He is a man of large views and liberal and progressive opinions, and is very popular with the university students.

Dr. P. Fairchild, the clairvoyant, magnetic, medicinal physician and trance speaking medium, has permanently located in Worcester, Mass., where he will continue his profession of healing the sick and answering calls to lecture.

B. F. Underwood will lecture at Chagrin Falls, Ohio, the 17th; Wauseon, Ohio, the 19th; Walton, Ind., the 20th and 21st; Greenboro, Ind., the 23rd and 24th; Knightstown, Ind., Sunday evening the 24th and 25th, and Seymour, Ind., the 26th. He will then visit Illinois, Iowa and Kansas, to meet engagements in those States.

The Rev. Robert Collyer recently, at the commencement of the New York Medical College and Hospital for Women, delivered one of his characteristic addresses. It is highly commended by the New York papers as well as by the audience and officers of the college. New York's gain was Chicago's loss.

Dr. Chas. Yeisly has removed to Omaha, Nebraska, having been called to open to the world a large and commodious Institute, which, as he writes us, was planned and built by the spirit power, and dedicated to healing and the production of the phenomena of Spiritualism, where he will in future receive patients. His past practice, he states, has been large and successful as a healer.

MRS. MAUD LORD—CALIFORNIA.—Mrs. Lord expects to leave this city about the middle of May, stopping at Denver, Leadville, Montezuma, and other places along the route, and reaching the Pacific coast in about three months. Persons who wish her to stop at any place on the way will address her soon at No. 49 South Elizabeth Street, Chicago. Her séances here are fully attended.

Charles Bradlaugh, chosen a member of the British House of Commons from London, refused to take an oath and claimed the right to affirm; the oath, including a religious belief he could not honestly accept. The Court of Appeals now decide he must take the oath, but he will appeal to the House of Lords, and let the people elect him again if necessary. Brave man!

Rev. C. G. Howland, for sixteen years the Unitarian preacher at Kalamazoo, Mich., has just gone to preach at Lawrence, Kansas. At a farewell meeting of his friends at Kalamazoo, tender resolutions of regret at parting were passed. He is a man of rare beauty of personal character as well as of generous views and mental ability, and has opened his pulpit to spiritual speakers (G. B. Stebbins and Dr. Spinney) on several occasions.

In consequence of the inconvenience arising from the presence of a small army of carpenters, calciminers and painters, during the last week, in repairing, re-arranging and renovating the various rooms connected with the JOURNAL office, our business has been somewhat "demoralized," but now their work having been accomplished, all orders for books and papers made during the time will be promptly filled.

A correspondent, of Decatur, Ill., informs us that the Spiritualists of that city, instead of a formal celebration of the Anniversary, commemorated the occasion and the cause with a course of lectures, by Dr. J. K. Bailey, commencing on Sunday, March 27th and closing on the 31st—Anniversary day. Considering the unpropitious state of the weather, and the previous long inactivity of public endeavor, the lectures were well attended, and received very general expressions of warm appreciation and approval.

Zollner for Truth.

A note from Dr. G. Bloede says:

"We have the first good news from Dr. Cyriax, trance speaker of Cleveland, who went to Leipzig, Saxony, on invitation of the Harmonial Society there. He made the acquaintance of Prof. Zollner, who received him most cordially, and is going to experiment with him. The best thing Dr. Cyriax wrote of Zollner was that he said: 'Fourth dimension of space or not, it matters no difference. All I care for is that truth be brought to light.' This is the right spirit for scientific investigation, without any previously dried and cut theories."

Business Notices.

DR. PRICE'S Cream Baking Powder is by eminent chemists decided to be the best. It contains no alum or other hurtful ingredient.

IMPORTANT TO TRAVELERS.—SPECIAL INDUCEMENTS are offered you by the BURLINGTON ROUTE. It will pay you to read their advertisement to be found elsewhere in this issue.

The Positive and Negative Powders cure all diseases. Price $1.00 per box. See advertisement.

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: $3 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

D. P. Kayner, M. D., Clairvoyant and Magnetic Healer, has returned to his office, Room 52, 94 La Salle Street, Chicago; and is again ready for business. See his advertisement.

THE WONDERFUL HEALER AND CLAIRVOYANT.—Diagnosis by letter.—Enclose lock of patient's hair and $1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, MRS. C. M. MORRISON, M. D., P. O. Box 2519 Boston, Mass.

TO THE CONSUMPTIVE.—Let those who languish under the fatal severity of our climate through any pulmonary complaint, or even those who are in decided Consumption, by no means despair. There is a safe and sure remedy at hand, and one easily tried. "*Wilbor's Compound of Cod-Liver Oil and Lime*," without possessing the very nauseating flavor of the Oil as heretofore used, is endowed by the Phosphate of Lime with a healing property which renders the Oil doubly efficacious. Remarkable testimonials of its efficacy shown to those who desire to see them. Sold by A. B. WILBOR, Chemist, Boston, and all druggists.

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CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES. 27-18

DR. PRICE'S Special Flavoring Extracts are peculiarly delicious. It takes but a small quantity to impart the natural flavor of the fruit.

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y.—Conference Meetings every Sunday 3 P. M., in Novelty Hall, 611 Fulton St., near Flatbush avenue.

Brooklyn (N. Y.) Spiritual Fraternity holds Sunday Services in Novelty Hall, 611 Fulton street, near Flatbush avenue, every Sun ay at 10½ A. M. and 7½ P. M.

Speakers engaged: April 3, Frank Baxter.

Conference Meetings every Sunday at 3 P. M.

April 17th, "The Salvation of the Soul," Prof. Henry Kiddle.

April 24th, "The Higher Aspects of Spiritualism." Mrs Hope Whipple.

April 3rd, Mrs. A. E. Cooley, M. D., New York City.

S. B. NICHOLS, President.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7½ P. M., in Latham Hall, 9th st., near Grand.

D. M. COLE, President.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Street.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 4400 P. O.

New Advertisements.

Agents for the Religio-Philosophical Journal.

NOTICE TO OUR SUBSCRIBERS AND PATRONS IN ENGLAND.

J. J. MORSE, is agent for, and will receive subscriptions for the paper at 15 shillings per year. Those desiring to subscribe can address Mr. Morse at his residence, 22 Gordon Road, Dalston, E., London, England. Mr. Morse has for sale all the Spiritual and Reformatory Works published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. Also James Burns, 15 Southampton Row, High Holborn, London, W. C. W. H. Harrison, 33 Great Russell St., London. And Thos. Blyton, 53, Sigdon Road, Hackney Downs, London, E.

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Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Life Beyond.

It might have been in dream, love,
A spirit came to me,
And spoke in whisper sweet, love,
Of life that is to be.
Of life beyond this earth, love,
Where toil and care are rife,
Of life where truth prevails, love,
And peace hath vanquished strife.

Where loftier hopes and aims, love,
Than any we can know,
While prisoned in the flesh, love,
Bloom from the seed we sow;
Where kindlier hearts and true, love,
Are open unto prayer,
Of frail pale lips that fain, love,
Would breathe a purer air.

There for an instant only,
The veil seemed drawn aside,
And I beheld such scenes, love,
As language can but hide.
We both were in that life, love,
Together, you and I;
But how sublimely changed, love,
And yet still you and I.

From earthly bonds set free, love,
Redemption justly won,
Our souls were purged of sin, love,
The true life had begun.
I fain had looked still longer,
But now that same voice said,
"Wait till your soul grows stronger,
On earthly woes 'tis fed.

"Then in the bright hereafter,
By guardian angels led,
One star will rule the destinies,
Of spirits truly wed.
No more shall doubt oppress you;
One God—one Truth—one Aim;
The beacon—Love—to guide you,
Two souls, yet one, the same."

Howe'r it was 'tis true, love,
My heart grew light and gay,
The clouds of night were gone, love,
And now 'twas glorious day.
But away in the rosy dawn, love,
Where golden cities stand,
Methought I saw a spirit, love,
Waving her snowy hand.
—*The Spiritualist*, London, England.
Feb. 18th, 1881.

Voltaire's School Days.

BY JAMES PARTON.

This father, it is evident, had set his heart upon seeing his younger son enter a career in which he could push him on to fortune with advantage to himself; and to this end he took precisely the course which an opulent father of his rank would adopt at the present time; he sent him to the great school of the day—the Eton of France—the Jesuit College Louis-le-Grand, attended then by two thousand boys of the most distinguished families in the kingdom. This school, which still exists upon its ancient site in the Rue St. Jacques, in the heart of old Paris, presented almost every attraction which could weigh with a fond or an ambitious parent. The Jesuits were in the highest credit with king, court and hierarchy, and this school was among their most cherished and important institutions. Years before, when Louis XIV. visited it in state to witness a play performed by the pupils, he let fall an expression which gave it the name it bore, and brought it into the highest fashion. A spectator said, "Everything is admirable here." The king, hearing the remark, responded, "Certainly, it is my college." The next morning, before the dawn of day, the old name of "College of Clermont" had disappeared from the gate-way, and in its stead was placed a new name, "College Louis-le-Grand."

It was in the autumn of 1704, a few weeks after the battle of Blenheim, that François-Marie Arouet, aged ten years, was placed in this famous school. His home was within an easy walk of the miscellaneous aggregation of buildings belonging to the college in the Rue St. Jacques, on the southern side of the Seine; but his father, left a widower three years before, had given away his only daughter in marriage, and therefore entered his son among the boarders, five hundred in number.

The child was not turned loose among this great crowd of boys, to make his way as best he could. There were privileges which wealth could buy, and Maitre Arouet provided for his son one of the most valuable of these. The price of board and tuition was four hundred francs a year; which entitled the pupil to no special care or comfort. A prince, or indeed any man who choose to pay the extra cost, could establish his son in a private room, and provide him with a servant and tutor; and there were usually thirty or forty boys in the college thus favored. The private rooms were in such request that it was necessary to speak for one of them years before it was wanted. There were thirty or forty larger rooms for groups of five, six, or seven pupils, each group under the care of a *prefet*, a priest who served them as father and tutor, aiding them in their lessons, and keeping them from harm. It was in one of these groups that Maitre Arouet placed his child, under the tutelage of Father Thoulier, a young priest (twenty-two in 1704) of noted family and attainments. What better could a generous father do for a promising, motherless boy of ten in the Paris of 1704? Clad in a scholar's modest frock and cap, brown haired, bright-eyed, not robust, already practiced in gay mockery of things revered, François Arouet took his place in that swarm of French boys of the College Louis-le Grand. There he remained for seven years, and it was his only school.

In no important particular did this school differ from a Jesuit school of the present moment, such as we may visit in Rome, Vienna, Montreal, New York. Sixty years after leaving it, Voltaire recalled to mind the picture, twelve feet square, which adorned one of its halls, of St. Ignatius and St. Xavier going to heaven in a resplendent chariot drawn by four white horses, the Father Eternal visible on high, wearing a beautiful white beard flowing to his waist, the Virgin and her Son by his side, the Holy Spirit beneath in the form of a dove, and a choir of angels waiting with joined hands and bowed heads to receive the illustrious fathers of the order. He remembered, too, that if any one in France had presumed to ridicule this childish legend, the reverend Pere la Chaise, confessor of the king, would have had the scoffer in the Bastile with promptitude. Just such pictures still hang in many a school, and the general view of the universe intended to be inculcated by them is not materially changed. But the Bastile is gone, and the power of Pere la Chaise is diminished.—*April Atlantic.*

Burdette on Hartford.—It was a bitter cold day when the traveling combination which I have the honor to feed gathered its solitary valise and stepped ashore at Hartford, Conn. The Dutch found this beautiful city here nearly 250 years ago, and the first thing they did was to establish Colt's armory and go into the insurance business. You can get insured here in any way and for anything you wish—mutual, endowment, tontine, accident, intentional, nomadic, differential, protoplasmic, Baptist, Old School Presbyterian, Congregational, Bob Ingersoll, renaissance, Gothic, Byzantine, Greenback, composite, Corinthian, Scotch, cheviot, gossamer, seamless, new Wheeler & Wilson, barbed wire, liver pad, and hard finish. It is the central and distributing point for the entire insurance business of America. No insurance company is genuine unless "Hartford" is blown upon the bottle.

Isaac Blum writes: Your paper is in part my nourishment—mental and spiritual, of course. It caters to a liberal and intelligent sentiment, and having due respect for the honest opinions of all classes, it must in return gain the respect and likewise attention of liberal and thinking people. Your JOURNAL [illegible] my views in its every department.

Home Experiences.

To the Editor of the Religio-Philosophical Journal:

I have just been reading Bro. Crowell's book, "The Spirit-World," and find it very interesting and instructive. It is handsomely and substantially bound, and the truths it contains are invaluable. We who are blessed with such golden opportunities for acquiring knowledge of the endless future life to which we are all hastening, should be making rapid progress in wisdom and purity, for "where much is given much will be required." May the good angels aid us to well improve the light we are receiving, and also to impart a portion to those less favored. The lessons taught in the book as far as we understand them, agree very well with the occasional views Mr. Field has enjoyed of the "better land," and in some respects just as they have been represented to him; but some of them are beyond our comprehension.

In Chapter XI. it is stated that no spirit can penetrate a body of water, and I have read several times, that spirits do not possess the power to see anything beneath its surface, but it appears there are exceptions, and that a few, if not many of them can do so, as I can relate some instances that seem to prove its truth.

When we were residing upon Long Island, N. Y., near two of the numerous bays in that locality, Mr. Field procured a part of our subsistence from the water by shooting wild fowl upon its surface, and by catching fish, clams and eels. Several times when at home in bed, his spirit father has appeared to him, and in an instant he would find himself apparently with him upon the water, when the spirit would point out different inanimate objects (such as houses, trees and rocks,) as guides, and take him where the objects pointed out would come exactly in range of each other. Two of them would generally be near the shore, and two quite distant, and when one near and one remote object were exactly in range in front of him, and the other near object ranged with a distant one at his right or left hand, the spirit would say, "Right down here [pointing beneath them] is a nice bed of clams," giving him the number of bushels he could catch there. In the morning he would tell us how many clams he would get, and always found the ranges without trouble and the number of bushels mentioned. The depth of the water above the clams was generally from ten to twelve feet.

In the winter he used frequently to catch eels by cutting holes through the ice, and using a spear made for the purpose. The eels would bed themselves under the soft mud beneath the water, which was often quite deep. Several times (usually at night) his father has controlled him, and he would seem to be with him upon the ice in broad daylight, when the spirit would point out objects to range as above stated. Then he would tell him there were a certain number of eels in a bunch right beneath their feet, and also tell him how many of them were large enough for market.

He always placed the greatest confidence in what his father told him, for he never deceived him, and when he would tell the family what the spirit had communicated, we always regarded it as a sure thing, and so it invariably proved to be. Sometimes when he went upon the ice to find his ranges, there would be quite a number of men near by catching eels. He would cut a hole in the ice and commence to catch them so fast, that the others would go and cut a circle of holes around him, but they rarely caught any worth mentioning, while he would continue to catch them until he had got the number given by the spirit. He would then leave the spot and some of the other men would try the ground he had been over, but with no success. On one occasion the spirit told him that he could catch just eighteen dozen eels, all salable, and that the first one would be uncommonly large, and so it proved. Not another one could he catch after he had got the number mentioned. He took my father (now in spirit-life) along to see him catch them, as he had told him the particulars. Now, if a spirit cannot penetrate the water in any way, how could he see the eels and count them when buried under the mud beneath four or five feet of water and covered with ice from four to eight inches thick?

There is certainly something very mysterious about it. Perhaps his power was owing to the love he had for the water, and the pursuits in which he was engaged while in the form. His object in imparting to him the knowledge of the position of the clams and eels, was not for the pecuniary assistance they might render us, but to show us his ability and to give us confidence in his teachings. He never gave us much advice that would greatly benefit us in worldly pursuits, for it is not the mission of spirits (advanced ones at least) to assist us much in that way, but to lead us up step by step, to fix our attention upon spiritual realities, and to assist us to progress in wisdom and knowledge; but I fear we do not make the advancement we should in that direction.

Our son-in-law, A. K. P. Baker, passed to spirit-life January 27th. He was sick with consumption over two years. He has joined his beloved companion who left the form three years ago, having suffered with the same complaint. He was a man of strictly moral principles, believed some in Spiritualism, but held some views peculiar to himself. He bore his sickness patiently and generally appeared cheerful, though at times his sufferings were intense. He expressed no regrets aside from leaving his dear little daughter bereft of a parents care. We became strongly attached to him and sadly felt the loss of his bodily presence. Several weeks before he left us, we procured Bro. Wilson's valuable book, "The Truths of Spiritualism," which I read aloud. He appeared to enjoy hearing it, and never expressed a doubt of its authenticity. I think it strengthened his belief considerably in the ability of spirits to communicate with mortals when conditions are favorable, and in the continued love and sympathy felt by them for their earthly friends.

I had told him of the convincing tests I had received through the mediumship of Mrs. P. W. Stephens (Bro. Wilson's sister) while we were living in Modesto. He was very anxious to see his spirit-wife as he neared the "shining river," but was unable to do so. Mr. Field was able to distinguish several spirit forms, but was so fatigued with care and want of rest that he could not positively identify them.

While he was watching with Mr. Baker the last night of his life, he suddenly spoke and said, "Oh! father, I see a beautiful white rose." Mr. Field looked in the direction indicated and saw a wreath upon the head of a spirit form, the central flower over the forehead being a large white rose. Since that time he has plainly seen Emma, the spirit-wife with the wreath encircling her head. Mr. Baker called for her to come and conduct him to her spirit home. His departure was peaceful, and his earthly remains now rest beside those of his wife in the cemetery at Modesto, while his spirit we trust, is with his darling Emma in that bright realm where sickness and death are regarded as troubled memories of the past.

MARY A. FIELD.

Red Bluff, California, April, 1881.

Stones Thrown by Unseen Hands.

The *Revue Spirite*, which has just entered upon its twenty-sixth year, gives in its current number several instances of the throwing of stones—in the Dutch East Indies, the Indian Archipelago, the Molucca Islands, Paris, and the Hague. An official report from the Dutch East Indies, dated 1831, states that Mr. Van Kessinger, then residing at Reanger, suffered inside his house at Sumadan a veritable rain of stones, lasting sixteen days. The report bears the signatures of the Governor-General, J. C. Band; his aide-de-camp, Lieutenant-Colonel W. Michiels; Mr. Ermanlinger, ex-inspector of coffee plantations, and other official persons. It says that, although every one in the house was ordered out, and the residents of the neighboring houses were assembled and watched by the police in an open square, Mr. Van Kessinger and his wife alone remaining inside, all the doors and windows being hermetically closed, stones fell from all directions, some falling apparently from or through the solid ceiling, although no aperture existed or was caused by their entrance. The shower usually commenced about 5 A. M. lasting until about 11 P. M., and some of the stones weighed as much as nine pounds. About a thousand stones per day came into the house, and a peculiarity connected with the phenomenon was that they seemed to be so directed as to follow a young Javanese girl. The report is in the Royal Archives of Holland.—*Light, England.*

S. P. Saxton writes: You are doing well. May God and the angels help you in the good work.

INGERSOLL'S CREED.

A Discovery That He is Quite Orthodox After All.

(Robert Burdette in the Burlington Hawkeye.)

Some one sends us a little tract containing epigrammatic expressions from Colonel Robert G. Ingersoll's latest lecture, "What Must We Do to be Saved?" We have read the tract and we have read the entire lecture. If this is truly Ingersoll's creed, the Colonel isn't so far out of the way. He is coming around, maybe. He manages to get considerable scripture into his creed, as he sets it forth. There is lots of hope, in fact there is a great deal of certainty for the Colonel. We subjoin a few articles of this great man's creed, just to show from what book he got his declaration of faith.

"Honest industry is as good as pious idleness," says the Colonel.

Well, that's all right. That's orthodox. The Bible says the same thing, and said it long before the Colonel thought of it—"Faith without works is dead."

"Christ believed the temple of God to be the heart of man."—Ingersoll.

Yes, that's orthodox too. We "must worship him in the spirit." "Know ye not that ye are the temples of the Holy Ghost."

"If I go to heaven I want to take my reason with me."—Ingersoll.

Of course, and so you will, "for now we see through a glass darkly, but there face to face; now I know in part, but then I shall know even as I am known."—I. Corinthians xiii, 12.

"Fear is a dagger with which hypocrisy assassinates the soul."—Ingersoll.

That is good gospel, and "perfect love casteth out fear."

"If I owe Smith ten dollars, and God forgives me, that doesn't pay Smith."—Ingersoll.

Correct you are; the prayer of Christianity is "forgive us our debts as we forgive our debtors." "Owe no man anything."

"Reason is the light of the soul, and if you haven't the right to follow it, what have you the right to follow?"—Ingersoll.

"Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men."—I. Corinthians xvi, 19, 20.

"If you go to hell, it will be for not practicing the virtues which the sermon on the mount proclaims."—Ingersoll.

That's all orthodox. "If ye know these things, happy are ye if ye do them."

"The men who saw the miracles all died long ago. I wasn't acquainted with any of 'em."—Ingersoll.

Same way with the men who saw Servetus burned. But the Colonel most firmly believes that Servetus was burned.

"A little miracle now, right here—just a little one—would do more toward the advancement of Christianity than all the preaching of the last thirty years."—Ingersoll.

"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—Luke xvi., 31.

"If there is a God in the universe he will not damn an honest man."—Ingersoll.

"A false balance is an abomination unto the Lord; but a just weight is his delight.—Proverbs xi., 1.

"There is only one true worship, and that is the practice of justice."—Ingersoll.

"Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's."—Luke xx., 25.

"God will not damn a good citizen, a good father, or a good friend."—Ingersoll.

Certainly not; nor any good man.

"A good man showeth favor and lendeth; he will guide his affairs with discretion. Surely, he shall not be moved forever; the righteous shall be held in everlasting remembrance."—Psalms cxii., 5, 6.

"Study the religion of the body in preference to the religion of the soul. A healthy body will give a healthy mind, and a healthy mind will destroy superstition."—Ingersoll.

That explains why the Indians have no superstitions.

"People who have the smallest souls make the most fuss about saving them."—Ingersoll.

Of course, Colonel; they are the hardest kind to save.

"I will never ask God to treat me any fairer than I treat my fellow men."—Ingersoll.

Well, that's perfectly orthodox. "For if ye forgive men their trespasses, your Heavenly Father will also forgive you, but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured out to you."

"Upon the shadowy shore of death, the sea of trouble casts no wave."—Ingersoll.

The Colonel must have been singing that good old hymn, "When I can read my title clear," in which occur the lines:

"And not a wave of trouble roll
Across my peaceful breast."

Congratulatory Surprise to a Veteran Spiritualist of San Francisco, Cal.

To the Editor of the Religio-Philosophical Journal:

Among the congratulatory gatherings that have lately been so frequent in our ranks, none have been more interesting than that which recently occurred at the residence of Mr. George Whitney, one of the oldest members of the San Francisco Spiritual Union. Having attained his eightieth birthday, a circle of fifty friends suddenly invaded his domicile, and agreeably surprised him reading the evening paper, while near by sat his estimable lady engaged in a story to their little grandson.

But speedily the whole dwelling was illuminated, and the joyous scene was found to be pervaded by an atmosphere of intellectual activity rarely equalled in the social circles of San Francisco; for no sooner had the company all assembled than Vice-President Robinson stepped forth and nominated our gifted brother, Thos. Gales Forster, as chairman. Having been duly elected, Bro. Forster, who had early known our host and hostess, addressed them in an able, congratulatory poem, recapitulating the scenes of their youth while dwellers in their Massachusetts home, little dreaming they would be permitted thus to meet in this distant and more genial clime. Upon closing, he called on Mrs. Mary F. Snow, who responded by the following brief salutatory to the aged pair seated in the center of the group, who, for fifty-eight years have harmoniously dwelt together:

With heartfelt joy to greet you, friends,
To-night we hither come,
Thankful that you so long are spared
In this, your happy home.
United have your lives been spent
Throughout your pathway here,
In ever active thought and deed,
For friends and children dear.
Part of your household have passed on,
Yet part still sojourn here,
With grateful hearts, and thoughtful care
Your lengthened days to cheer;
And when your pilgrimage shall end,
Your earth-life shall be o'er,
It is our deeply cherished faith
That dear ones gone before,
Most joyously shall welcome you
To those bright realms above,
Wherever in progression dwell
The angels of your love.

Then followed other sweet and graceful poems and tributes, too lengthy to be recorded here from Mesdames Matthew, Robinson and Antonia, and Messrs. Hopkins and Irvin, and ably written addresses from the accomplished journalist, W. E. Coleman and also from C. M. Plumb.

Upon the call of our genial President for extemporaneous remarks, it also appeared that an unusual array of talent in that direction was present, as evinced by the able remarks of Hon. John A. Collins and W. H. Mills, who represented the legal, Dr. E. W. Stevens the medical, and H. C. Wilson the educational professions; also by the inspirational utterances of exceeding power and beauty, flowing so readily from Mesdames Hendee, McKinley, Wiggin, Scales, Mayo, and Messrs. Bayley and Mayo.

At the close of our intellectual repast the guests were summoned to a supper table laden with delicacies, of which having abundantly partaken, they adjourned to the parlors where, presiding at the piano, sat the daughter of our host who, after the skillful performance of thrilling instrumental airs, gracefully glided into the melody of "Sweet Home," and "Shall we know each other there," the audience heartily joining in the chorus, after which all took their departure, feeling that the joy of those happy hours would not soon fade from their remembrance.

MARY F. SNOW.

Russia's late Emperor—His Assassination.

The world stands aghast at the assassination of Czar Alexander at St. Petersburgh, the work of Nihilists as most suppose, men goaded to a great crime by a sense of wrong and tyranny, to a great error as well, for such murder is a poor path to that justice and freedom which is the birthright of the Russian people as of all peoples.

The Czar seems to have been personally a man of some fine qualities, but was the victim of bad education, and of the system of Czarism—a one-man-power. His emancipation of twenty million serfs was a noble act, (in which spiritual influences had some part, it is said,) and it is now rumored that he had in mind plans for a representative government for Russia.

It is known that he sometimes saw spiritual mediums, probably at the suggestion of eminent Russians interested in the subject. We give part of an *Inter-Ocean* report of their interview with Archibald Forbes, the noted war correspondent of the London *Times*, who lately lectured in this city and who knew the Czar!

"How long were you in the Turkish war?"

"From the beginning until the winter."

"Did you see much of the late Emperor Alexander, and of his son and successor?"

"Yes; I became very well acquainted with both of them."

"How would you characterize them?"

"I entertain a very high opinion of the late Emperor. I should characterize him, in brief, as the only honest Russian I ever knew. He had the unhappiness of being better than his race. He was a good man, who honestly strove for a long time to make his people purer and better, and who lived long enough to come sadly to the conclusion that it was impossible, and finally to become, in a shadowy way, perhaps, tainted with the universal corruption around him. His devotion to affairs of state was almost unexampled. People think of emperors as having an easy time, but Alexander toiled like a galley-slave throughout his reign."

"What do you think of his physical and moral courage?"

"They were of the highest possible order. For he was able to fix his attention on public affairs, and labor with herculean energy even after he comprehended that his life was in continual jeopardy, and that he was certain, some time or another, to be assassinated."

"And the present Emperor; what of him?"

"The present Emperor is not so pure a man as his father was; but he is a man of undoubted capacity, of great courage, and a great deal more stubborn than his father. There were many evidences of this furnished during the Turkish war, which I might detail if I had time. Whatever shall occur during his reign, it will never be found that he is a feebler man than his father."

"To what do you refer when you reflect on the purity of the two Emperors?"

"I refer particularly to matters which have long since been made public. It was discovered during the Turkish war that there were gigantic frauds in the commissary department of the Russian army; and when investigations were instituted, it transpired that the present Emperor had received 5 per cent. of the stolen funds, as pay for permitting the frauds. And although his father was never suspected of enriching himself in that way, he was somewhat compromised by a negative complicity in the fraudulent transactions. But even this scandal was overshadowed by the history of the present Emperor's mistress. She lived in a magnificent palace, but it was well known that her paramour gave her no allowance. Her splendid establishment was kept up entirely by the princely fees she received for her political influence. The same conduct was rumored, with less foundation, however, concerning the late Emperor and his then mistress, subsequently his wife. These would be grave offenses in most countries; but I never could see that they injured the reputation of the Imperial family among Russians any."

"Your references to the venality of the Russian character is in strange contrast with the opinion widely entertained that the Russian noblemen are the most refined of all the European nobility."

"Yes. The Russian nobleman is a wonderfully cultured and refined person—wonderfully so. But what I have said about Russian dishonesty is true too."

"Will the assassination encourage the Nihilists or react against them, and discourage them?"

"It will assuredly encourage them and their socialistic allies all over the world. Success always encourages."

"What will be the outcome of Nihilism?"

"A Russian constitution beyond a doubt."

"Is it true that the peasantry of Russia are free from Nihilism?"

"They are as free as they are ignorant, only. The dividing line is not drawn according to social position or political position, as such, but according to intelligence. The Russian peasant is very ignorant; but as fast as he becomes enlightened he joins the middle and upper classes in clamoring for a constitution."

The Dangerous Classes.

In New York, Rev. C. Marlyn gave some startling facts, and made some sensible suggestions in a discourse from his pulpit:

STATISTICS.

In the State prisons there are 12,000 tenants; besides these there are in jails and penitentiaries 80,000 more. Every fortieth person you meet is a criminal. Then there is the vast population dwelling in the debatable ground and making raids across the boundary of honesty from time to time. The criminals of New York cost that city \$8,000,000 every year. Indirectly, through drunkenness, waste and neglect of sanitary conditions, the dangerous classes prove an expense of hundreds of millions of dollars to the taxpayers. Ignorance and rum stand toward them in the relation of cause and effect.

We have one church to 1,945 persons, one grog-shop to every fifty. Of the criminals in this country thirty-three per cent. can neither read nor write. Consider what a perversion of their powers is made by bad men and women. Capacitated to do good they do evil. With health and strength to earn their living and add to the common weal they live by pirating upon the property of others.

PREVENTION.

Who will bring the guilty to justice if honest men do not? Will the highwayman go to the Penitentiary and ask the keeper to imprison him? Again, we ought to invoke on behalf of the dangerous classes all possible remedial help. The chief of these is prevention. We should seek to save the children. Let us take these little ones and hug them into goodness. All institutions which aim at this, secular schools, Sunday schools, reform schools, churches—whatever tends to unbrutalize let us support with our money and with our personal countenance. Cut off the recruits from the army of evil and death will soon annihilate the dangerous classes. Never despair in this work. Criminals may be greater social offenders than we are; but they are not greater sinners before God. In their consciousness of guilt and misery they may stand nearer to heaven than some of us, precisely as the publicans and harlots in Christ's day were preferred to the hypocritical Pharisees."

Mary A. Field writes: My son, D. H. Payne, takes your paper which is highly prized by us. We expect to subscribe for it as long as we can raise the means to pay for it. We think you are the "right man in the right place." May God and angels bless you, dear brother.

The Cause in Minnesota.

To the Editor of the Religio-Philosophical Journal:

I see by RELIGIO-PHILOSOPHICAL JOURNAL that the friends of our cause in Chicago are going to observe the "Anniversary of Spiritualism" by the presentation publicly, of some of its phenomena through representative mediums, such as Sisters Simpson, Lord and others; I say representative mediums advisedly, because, while I would not countenance the recognition of a Mediumistic Hierarchy more than a Christian Hierarchy, still I am well aware that few among the great number of mediums are competent as mediums, to successfully counteract the incongruous and contentious elements of a miscellaneous audience and present indubitable proof of spirit power and presence; nor do I think it rests altogether with mediums. Doubtless spirits are as much, yes, more responsible than mortals, and I imagine could we see from their end of the line, we should wonder, not that more was not given, but that as much was received by those at the mortal extremity. However, I am of the opinion, decidedly, that the time is at hand when all mediums should encourage, and, so far as their lives thoughts and surroundings may exert an influence over their invisible attendants, stimulate in them a desire to present the best possible evidences of their presence.

Observers and investigators are becoming daily more critical and wisely so, too, both for themselves and all concerned; and hence the demand for definite conclusive testimony upon this greatest of all subjects that can engross the human mind. We here in Minneapolis are progressing slowly in the knowledge of spiritual things; sometimes I think scarcely at all, and yet for some, to me inscrutable reason, I stay here, hoping, working, trusting that better things will come in time. There has been some talk through the JOURNAL and otherwise, of a new organization of the Spiritualists of Minnesota, and numerous letters of inquiry have come to me concerning the how, where and when, of the effort, and as an answer to one and all such inquiries I want to say for myself, that I favor a new deal. But first our people throughout the State should assemble at some central point, and consult upon this matter. In my judgment, we had better do nothing unless we can have the general co-operation of the State; and then we had better do nothing unless we mean business! The people of Minnesota are fully up, in intelligence, enterprise and liberalism, to many of the older Eastern States, and its a mistaken policy to presume that mediocrity will pass at par here; and it is equally fallacious to suppose that talent, even in the ranks of spiritual lecturers, will work for nothing and find itself. For one I had rather the cause of Spiritualism should stop where it is than be indifferently supported. That has been its misfortune in this State; at least, since I have been in it. The people, generally speaking, have given neither support nor encouragement to lecturers who have come here in good faith to work for Spiritualism and Spiritualists. The result has been that after a month or two of effort single handed and alone, the "missionaries" (?) have retired disheartened and disgusted; and the dear people fancy themselves aggrieved because their spiritual palates are not tickled with the choicest thought of the age, served in the latest fashion, without money and without price—at least, to them. Now I am this much interested in arousing sufficient interest to have either a grove meeting, a camp meeting or a convention. I will give two months time with pen or tongue, or both, anywhere within 60 miles of Minneapolis, so that I can return here for Sunday lectures; the people where such week-evening lectures are given paying my expenses and I receiving the collections taken up at each meeting. Meantime I hope to hear either by correspondence or through the JOURNAL from all such as are interested; there is no time to waste in waiting, for our season for out-door meetings is so short that we need to get to business right off. If there is a speedy and earnest response to my proposition, possibly I might devote more than two months time to the work. Don't all speak at once now! I shall be greatly surprised if any one speaks!

SUSIE M. JOHNSON.

409 Nicolett Ave., Minneapolis, Minnesota.

"Physical Mediums."

(From Boston Investigator.)

To "S. L. G."—We never say a word in this paper about anything that you or anybody else is not at liberty to call us to account for, and demand that we give you a hearing, which you shall have. You wish to know what we think of so-called "physical mediums," meaning of course spiritual people who adopt that name and follow that line of business.

Frankly, we think they are all jugglers or sleight-of-hand performers, because physical means material; because, also, we have repeatedly seen jugglers perform all the tricks that mediums attribute to spirits; and because, lastly, there is no evidence that we know of which proves the existence of any such living being as a disembodied, immaterial, incorporeal spirit. Therefore, when such spiritual mediums as Keeler, Eglinton and Slade, now juggling in this city at \$1, \$3 and \$5 a head, pretend that their physical manifestations are produced by supermundane spirits, they are mere jugglers, just as Sig. Blitz, Anderson, Hermann, Heller, and others, with this difference only—one class of jugglers pretend to be spiritual, the others candidly admit that they operate by material agency alone.

Here is "an opinion as is an opinion" from the veteran Seaver, long time editor of the *Investigator*. Let Sargent, Wallace, Zollner and the rest stand back. Let the statement of Bellachini, a great European juggler, that he could not produce manifestations like Slade's, go for nothing. Let the host of critical investigators own up, for Seaver has spoken! He says just what all the orthodox clergy of the most conservative class say. The Sadducee and the Pharisee agree as of old!

The Origin of the Lord's Prayer.

To the Editor.—Sir.—The footnote relating to the Jewish original of the Lord's Prayer, to which you alluded in reply to a correspondent in last week's *Medium*, was extracted from a work which, I regret to say, I omitted to make a note of. It was a work of established repute, and I fully intended to search for the original in the British Museum Library. For want of opportunity this has not been done. It would, however be a source of much satisfaction to me to know whether such can be found. Should any of your readers have the opportunity of making the inquiry I should feel extremely obliged if they would communicate the result to me. I will make it known through the *Medium*. The footnote is as follows:—

"The Lord's Prayer was derived from the older Jewish prayer, which was as follows: 'Our father which art in heaven; hallowed be thy name, and let the remembrance of thee be glorified in heaven above, and upon earth below. Let thy kingdom reign over us, now and forever. Thy holy men of old said, remit and forgive unto all men whatsoever they have done against me. And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom, and thou shalt reign in glory for ever and for evermore."—"The Works of Rev. John Gregorie, p. 160. London 1685."

THE AUTHOR of
"A Forecast of the Religion of the Future."
—*Medium and Daybreak.*

Mr. France, the Medium.

To the Editor of the Religio-Philosophical Journal:

Messrs. Smith and France came here, as per notice in JOURNAL, two weeks ago. Mr. France was unable to produce any phenomena whatever, and after remaining two days, left for home, claiming that his mediumistic power had left him for the present at least. Their appearance was in every respect, that of sincere and honest gentlemen. As they left under most flattering prospects in the way of calls to hundreds of western towns and cities, after having expended some \$140.00 in coming here, and as their proposals were to show what they claimed in their circulars before receiving any money, I fail to see any other solution for their sudden change of front than the one they themselves give.

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6:30 p m	Accommodation	4:30 p m
8:30 p m	Accommodation	6:30 p m
11:30 p m	Accommodation	a11:00 p m
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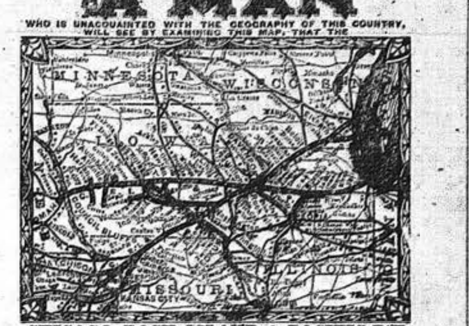
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Continued from First Page.

you believe the Rochester rappings were produced by spiritual beings? A large percentage of the church also believe it. Do you believe that ever and anon we catch

GLEAMS OF LIGHT

from the immortal shores in premonitions dreams, impressions, trance, and by divers and sundry ways? The church also believes it and in many instances openly advocates it. If we except to-day a small percentage of materialists in the church, and quite as large a percentage who are training in the ranks of Spiritualists, and also the large and rapidly concentrating army of materialists, atheists and skeptics generally, the world has accepted Spiritualism.

The busy world will not rest here. A new temple must be reared; one large enough to take in every foot-sore pilgrim who treads life's dusty highways; one so high its tower shall touch the farthest star; one so beautiful the gods shall delight to gaze upon its frescoed walls.

WHERE ARE THE BUILDERS?

Shall we find them among that large class of Spiritualists, who, having gratified a selfish curiosity, in these facts now sit down in inglorious ease? Shall we find them among another large class who only delight in beating their neighbor's dead dog to show their revenge on an intolerant church and priesthood? Can we hope to obtain them among a third class who only desire phenomenalism? This class of men and women enjoy eating a fallen apple, but have no interest in the law by which it falls, or in the generous nature that has produced it.

Let me emphasize still more plainly: The era of negation has past. We are not now called upon to state our doubts, but the world desires to know what we believe. You might as well attempt to resuscitate a starving man on icicles, as to feed the spirit of the age on cold negations and barren platitudes. We cannot hold a thoughtful audience by finding fault with the past or condemning the present. The world will not long listen to our condemnation of the work of others, if we do nothing ourselves. Moreover, we have no greater claims upon the facts of Spiritualism than others. We have no letters patent upon a truth old as mankind; nor am I so conceited as to think we are of all beings the most lovely in the sight of heaven. If we are I greatly mistake the taste of the angels. Let us not flatter ourselves the work will stop if we are either incapable or unwilling to do it. When we stop, other hands will build forward. If we refuse to go, the spirit of the age will go forward without us. Growth is the only unlimited ticket on the thoroughfare of progress. When we stop growing we begin to die. Shall we now go forward and carry the headlight of this constructive work, or shall others reap where we have sown? Great as is the responsibility upon the Spiritualists at large, still greater and graver is the situation for the medium and public advocate. Those who have gifts of any value must enlarge and perfect them. This requires care, culture and a spirit of sacrifice. I can see no reason why these favored ones should not adorn these gifts, with every personal grace and charm. I cannot believe stupid ignorance the best soil for angelic influx, nor do I believe the want of personal worth is a necessary trade mark in any phase of mediumship. If we fail here others will give it the conditions we refuse. Equally ominous is the hour for those who publicly advocate the claims of Spiritualism. When the people go to a lecture they expect to hear something, and we must be able to meet the demands of the public if we would have recognition from this restless age. To be builders in the new era now dawning, we must be thinkers or gain the inspiration of those who think. We should have a definite idea of the magnitude of the temple upon which we work. We should know the construction of its several parts, and we should also form an idea of the completed structure wherein the nations shall worship.

This work in my judgment is two fold: First. Man's spiritual nature must be scientifically demonstrated. This calls for scientific thought. It asks

FOR A CLASSIFICATION

of all the facts of occult science. It enjoins upon the builder a revelation of the laws by which such facts are possible in human experience. The world's magical side must be explored. Man's wildest dreams are to be interpreted. The line of demarcation is to be drawn between the projected images of man's over-heated brain and the undying camp fires which burn on the hither side of Death's swollen stream. Facts must be separated from fiction. The occult forces within us and the spiritual powers beyond us are all to be analyzed. Who shall guage and inspect them? Anxious millions are waiting for a spiritual science built upon the eternal granite of man's spirituality. *Where are the builders?* Some are toiling on this temple. All hail to their labors. Wherever these builders are to-day, and under whatever name, in England, in France, in Germany, on the isles of the sea, or in our own country I would drop upon their path a blessing. Others sit in stupid ignorance; they do not seek knowledge. They even boast of the emptiness of their heads and the fullness of their stomachs. They seem to imagine stupidity and ignorance are the wings by which men and women rise into fame and history. Others gracefully tell us the spirits will do it all, and I commend such to the Church where Jesus is

INVOKED TO DO THE WORK

they have neither the energy nor ability to accomplish. Let us remember this science will be established either with or without us. Science is cold and skeptical to-day, but she will have the warm blood and sweet faith of a child to-morrow. The children are to-day born who will see the spotless banner of science wave from the dome of the world's church, kissed by the bland breezes which come from the embowered highlands of the immortal life. Science has already started on the road to her spiritual coronation. The realms of the invisible will be explored. We shall soon climb, with the torch of science in our hands, up the rugged steeps of the immortal hills, whence we can behold on their far summit the open gates of the eternal city.

Second. The foregleams of the world's religion already begin to light the sky. Our year of jubilee is surely coming. The earth's martyrs, avators, apostles and christs have not died in vain. It will be a religion of heart as well as of head; a religion which will draw mankind together rather than pull them apart. This religion will not freeze out the pulpit with intellectual giants and spiritual dwarfs, nor will it want culture and power. It will be a

UNIVERSAL AND SPIRITUAL RELIGION,

one that will consecrate *all days, all books, all places and all labor. Where are the builders?* Who shall lead the oppressed Israel of many lands to this fair Canaan of their hopes? Who shall part with the magic rod of wisdom the blood-red waters of hoary theologies, for their tired feet to pass? Who shall hold out the beacon light of universal inspiration to aid these tempest-tossed mariners to a peaceful harbor? Are you and I too weak and selfish to do it? If we are, God and the angels will raise up others to succeed us. The mantle will be stripped from our shoulders, and fall upon the shoulders of these coming Joshuas.

Historians and scientists tell us that on the sunny highlands of Central Asia, near the plateau of Iran, the great historic races once had a peaceful home. Here the Hindu, the Persian, the Hebrew and the Mongol once dwelt, happy and contented members of one family. Lovingly they nestled together, as the tired family of peasants gathered in the vine-clad hut in evening's deepening shadows, to touch each other in pleasant dreams. More than forty dead centuries lie between us and that ancestral home. Around this now empty cradle great civilizations have grown up, and then gone out again in darkness. The eyes of the elder and mightier Egypt looked over to this spot and blessed it. The older and wiser Arabian remembered it in his dreams. In India's primal morning her seers turned to these heights and they were sacred as the empty shoe to the bereaved mother. They further tell us that an unknown fate pushed this ancestral family from their loving homestead, just as the mother bird pushes her young from the nest. An untoward wind has driven them in diverging life paths. The great races have sprung from this separation. All the ancestral links were in time forgotten, in the mighty struggle for existence. They were scattered over the earth as the furious cyclone scatters autumn's withered leaves. Some were driven to the south to endure the enervating climate of the tropics and inhale the fetid breath of the hot simoon. Others were forced into the north, where great mountains of ice glisten in the beams of a sun forever cold, and the moon weaves castles of frost work over their houses of snow. Scattered they have been on the summit of many mountains, in many valleys, and many have been sunk in the depths of the sea. Now, after the lapse of all these centuries, when not even a waking remembrance was left of this early home, when all monuments had perished, when marble had crumbled, and bronze faded and decayed, then came the philologist, and he found for us the lost word of brotherhood. He has demonstrated that language is enduring; that our spoken words travel the vast empire of sound. He has shown us that the sweet words of tender love this early family whispered to each other on Iran's sun-lit heights, have survived all their monuments and revealed our brotherhood. The world is to-day,

WAITING, WATCHING AND PRAYING

for the religious philologist, who will come to-morrow, and weave from the broken threads of the now scattered races the religion of the future. Out of the ruins of special faiths the new must come. It will not rise by magic, beautiful and complete in a day. It will not spring from the ashes of the world's creeds as Minerva sprang from the brain of Jupiter. This temple will be built by chosen workmen who have heads and hands strong enough for the work. Its materials will be gathered in many lands, and its structure will combine the architecture of many ages. In the council chambers where the designs of this vast temple are drawn, sit in solemn meditation the arisen heroes, philanthropists and saviors of many worlds! Already the unseen chords of a divine magnetism are drawing hither the engineer corps to survey the ground. They are the advance guard in science and religion. When this temple shall be completed, science and religion will be the two brazen pillars upon which the eternal arch will be reared. At its altar, lit with the sun of righteousness, they will be forever united. This temple will never corrode; it cannot decay. The avenging tread of this world's earthquakes will not shake it, and the black wing of the centuries will flash over it in vain, while the uncounted years, as they shall drop from time's eternal urn, will each plant a diamond on its fadeless walls; and when a thousand ages shall have rolled away, it will glisten in the beams of a never setting sun.

Margaret Fox Kane.

The *Brooklyn Eagle* has a long report of an interview with this lady, one of the Fox family of Hydesville memory, parts of which are of interest just as we have passed the 33rd Anniversary of Modern Spiritualism. Her acquaintance with Dr Kane, in 1852, is described as follows:

One autumn morning there called at the hotel where the mother and daughter were staying, a gentleman whose name afterward became indissolubly linked with that of Margaret Fox. The visit was a short one; the young girl being called from her seat at the window to sit beside her mother at the table in the centre of the room, upon which the raps were heard. She paid little attention to him, being absorbed in a book she was reading, but he had eyes and ears, for little else. He cared less to hear the raps and read the messages written, than he did to look into the sweet face of the delicate girl before him. She must have been very beautiful at this time, if the pictures taken of her are correct. She had a delicate type of beauty that appealed irresistibly to any person of discernment and appreciation, and her manners were winning and modest. Her caller appreciated all her graces and next day saw him in her presence again. He came again and again, introducing friends and relatives to her, yet from the first, telling her that she was leading a life plainly unfitted for her. Her place was in a school, and Margaret, disliking the publicity she had acquired, readily agreed with him. His interest in her and the advice he gave her, in consonance with her own views, led her to respect him as she did no other of her visitors. He added brightness to her life, and became a daily guest for a time, at least, showing an outward interest in the manifestations given in her presence.

A private marriage followed and she bears his name to-day. Her present appearance and condition is here described:

Sitting in the drawing room waiting for Mrs. Kane's appearance, her friend, who has known her for many years gave some interesting facts relating to her mediumship and her indifference to what she gets through her hand for others. She said she hated circles and was opposed to meeting people who wanted to see her exhibit her mediumistic powers for mere curiosity. In reply to the question as to whether Mrs. Kane received messages from her husband, the lady replied that Margaret was but a child when he died; that she had not loved him as he had her, and that while she spoke of him freely, she did not try to hear from him.

While speaking thus kindly of the lady, the door was opened and a slight figure in black entered the room and came forward to recognize the strangers before her. She is a woman apparently thirty-five years of age, good looking, with handsome eyes and pretty hair. But her face has a tired look, and its expression is not a happy one. She drew her chair up beside her guests, and instantly there were raps heard on the floor and under the chair on which she sat. The several questions put as to the personality of spirits were replied to intelligently, and the lady, with the most perfect indifference, took up a pencil and wrote, in a reversed hand, a page full of writing. When held up to the light it proved to be a message of welcome and a request to one of the strangers, and purported to be from

CHARLOTTE BRONTE,

the writer. There was nothing beside the name to lead one to suppose it was the production of the author of "Jane Eyre," and the paper was laid aside to be considered further. Names were given of persons who were said to be present, and who wished to make themselves known. The medium talked on a variety of subjects, and was far more interested in relating the particulars of a recent robbery in her sister's house than in anything she was doing. She complained of a headache and looked bored.

Mrs. Kane had been in New York all day and said she was tired, but it seemed to make little difference with the forces that pounded the floor beside her, or held her hand while she wrote with her left hand in a manner that required the paper to be held up to the light to read what was written. She gave a message from Judge Edmonds, and said she often had some from Mr. Greeley. When asked if she ever sat in a circle on the Sabbath she said she never had, and that her conscience, as well as her inclination, was against it. She is not inclined to trouble herself much about the education of people generally on the subject, caring nothing whatever about the matter. She spoke enthusiastically of her sister Kate and her happy married life (she is Mrs. Jenckens, of London, England), and seemed to rejoice over her lot. Of herself she said little, and looked wearily at her guests, who chatted with her regarding her future. "I should like to stay in Brooklyn," she said, "and think I shall, though I have no plans."

She would soon have plans if her intention to reside here were made known, for there are hundreds if not thousands of people who would be delighted to have the opportunity of seeing this renowned medium, whose early history was as romantic as her later years have been sad. Dr. Kane once wrote a prophecy for her, ending with the following stanza:

> "Then shall harrowing care and sorrow
> Fret, while journeying to the tomb,
> Triumph last not till the morrow;
> Beauty shall feast the worm.
> Dreary, dreary, ever dreary,
> Sad and same—and ever weary;
> Dreary too, from night to morn,
> Thou shalt live and die forlorn."

While it is to be hoped that she will not live and die forlorn, she is nevertheless a young woman who has seen a very great deal of life, and had as much experience as the majority of women of double her age. She is not likely ever to give up the medium power she has, for if she wished to do so the eager Spiritualists, who think her the very best, as she was with her sister the first medium in this country, would speedily induce her to return to the task. They call it a duty, and tell her she owes it to the world to use her gifts for its benefit, but she, a lonely and soul sick woman, wishes doubtless with all her heart that she had never known the power which has not made her any the happier for its possession.

The Harmonial Association.

To the Editor of the Religio-Philosophical Journal:

Perhaps it would not be uninteresting to your readers to learn something more concerning the Free Religious Meetings, held in New York, under the auspices of the Harmonial Association. Dr. Dumont C. Dake gave you in the JOURNAL of March 26th, a sketch of the last quarterly meeting, to which I was glad to see appended his own address, so feelingly given on that occasion, and so full of the spirit of true fellowship and noble aspiration.

That meeting marked the beginning of the last quarter of the second year of the gatherings at Steck Hall. The audiences have increased slowly in numbers, and interest in the discourses has evidently been steadily on the increase. I do not think a more earnest, intelligent and aspiring body of people can be found than that which habitually assembles at the attractive little hall on fourteenth-street. "I show you the face of my heart," is the welcome message that beams from the kindly eyes lifted toward the speaker from Sunday to Sunday, and freely have liberal hands bestowed the means for carrying forward the good work. There seems a growing disposition on the part of regular attendants, to adopt and make practical the aims of the association, which, as set forth in the little circular distributed at the last quarterly meeting, are as follows:

"PRIMAL OBJECTS:

First. The Harmonization of the Individual.

Second. The Harmonization of Society."

More specifically, "The immediate objects of these meetings are: To promote accurate knowledge concerning things Spiritual; to discover the pleasant ways of Wisdom; to cultivate love and reverence for pure Truth; to encourage the harmonious growth of the individual character—spiritually, intellectually and socially—so that life now and hereafter may be more happy, noble and beautiful."

The service of song has been a marked feature of our meetings. Music at once inspires the religious sentiment and contributes to its highest satisfaction. Mr. Davis wrote in the third volume of the "Great Harmonia," "We do not *acquire* a love for music, because its sublime principles are interwoven in our deepest natures—yet on earth we learn incipiently how to walk the 'crystal billows of sweet sounds,' as they roll before the soul, in the immeasurable expanse of the spirit-land, beyond the sphere of sense." We have been aided to walk these "crystal billows" by some of the sweetest and most accomplished singers in New York, the Conron sisters. To their well trained and melodious voices is now added the charm of Miss Sherwood's winsome tone, while Mr. James M. Farnsworth contributes his rare taste and genius as organist and choir director. How often have we been made to feel, with a sacred delight, that the mingled melodies and softly flowing cadences of these dear children of song, "*cannot* have been unfamiliar to the angels."

In addition to the Sunday services, we are now looking to the formation of a simple compact, that shall give the members of the Harmonial Association better opportunities for acquaintanceship and social affiliation. A more intimate and sacred fellowship seems requisite for the progression and development at which we aim. Indeed it would seem that we need such association, in order to assist each other to put in daily practice the sublime lessons that the Sunday lectures give us with regard to the conduct of life. Hence, when once instituted, this brotherhood and sisterhood will be a "Society for Social and Spiritual Culture;" and we shall hope thereby to attain that "central peace subsisting at the heart of endless agitation," which will glorify earth and open to us the high sphere of celestial communion.

MARY F. DAVIS.

Orange, N. J., April 2nd, 1881.

New York Independent on Spiritualism.

The *Independent* is one of the better class of evangelical journals. Here is a glimpse of its views of Spiritualism. There is room for it to learn:

Dr. Peebles believes that Spiritualism is the new Christianity. He takes it up as a religion, and near the end of his book makes some rude approach to giving it a dogmatic form by presenting the points of his new faith in a kind of summary. He assumes for his faith the credit of our Southern emancipation, with as much confidence as the Garrisonians claim it for their leader. He proffers, in proof, the assertion that President Lincoln was in good mediumistic keeping, and makes the same statement with regard to many others who have had influence in our public affairs. He prints *in extenso* what a hundred spirits, good and evil, say of their present dwellings, and gives a eulogy from heaven on Mr. Edison, which looks either as if the author might have shares in some of his projects or as if the genius of Menlo Park stood higher in the market when he wrote than he does now. Let men say what they will of the terrors of eternal retribution and the black clouds of doom which Christian theology represents as gathering on the horizon of those who die willful and impenitent—give these views their widest and wildest range, and they do not so waste and desolate the prospects of eternity as these dismal spirits, with their eternal sky-picnic of third-class people for a heaven. *Ex uno disce omnes.* From this book, which is more rational than most of its kind, we may learn what Spiritualism as a religion has to say on the all-important subject of our State after death.

But some of these writers put themselves on intellectual ground. Mr. Sargent does this in the "Scientific Basis of Spiritualism." His propositions involve all the fantastic extravagances of Dr. Peebles, but he holds himself out of them. He has a wide command of literature. All that comes to his net is fish. Luther, Melancthon, Kant are made to render aid. A vast amount of reading and of ingenuity is lavished on the proposition that the disembodied dead, unsheeted, still walk our streets, write on slates on show occasions, tip tables, create disturbances in the walls, and indulge in pranks, whose general usefulness and importance is not sufficient to make us think that the ceremony is worth the candle or that such buffooneries could possibly represent the world that lies beyond. Still grant Mr. Sargent's case, and the next thing must be Dr. Peebles. The vision is the same when the after-life begins—a sky-full of drivelers, ready to burst into platitudes they would not indulge in on earth; or of buffoons working out new tricks, with a slate, or a table, or a knotted rope, or contriving ways to get a soft shell through an oak plank, and bless the world with other equally important revelations from the after-world.

Anniversary at Milan, Ohio.

A dispatch in the Cleveland *Herald* sums up the Milan Anniversary as follows:

The Spiritualists of this vicinity celebrated the thirty-third Anniversary of modern Spiritualism to-day. Among those present from abroad were Mr. A. B. French, of Clyde, O.; Miss E. Anne Hinman, of Connecticut; Frank Ripley, the test medium; W. Harry Powell, the slate writing medium; and the Grattan-Smith family, vocalists, of Painesville, O. The exercises this forenoon included an address by Miss E. Anne Hinman. At the afternoon meeting A. B. French, of Clyde, gave the anniversary address, which was very eloquent. Mr. French reviewed the history of Spiritualism, and discussed its present status in a candid manner, pointing out dangers which should be shunned. The Grattan-Smith family sang several of their choice selections, and Frank Ripley gave several tests from the stage. The stage was beautifully decorated with plants and flowers, both artificial and natural. Surmounting the stage was the motto, "Light, Truth, Knowledge and Immortality." In the evening the subject of Materialization was treated on by Mr. King, of Mantua.

From a private source we learn that the stage decoration of calla lilies, etc., by the Misses Bassett and others was admirable. Mrs. Cobb, of Mantua, a materializing medium, was also present. Even amidst a fearful snow storm the audience was good, the addresses excellent, and all passed off in good spirit. On another page the address of Mr. French will be found.

HARMONIAL PHILOSOPHY
RELIGIO-PHILOSOPHICAL JOURNAL
DEVOTED TO SPIRITUAL PHILOSOPHY
ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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ANNIVERSARY ADDRESS

DELIVERED BY

HUDSON TUTTLE.

Before the Lyceum and Society, Cleveland, O., March 31st, 1881.

On the evening of March 31st, 1848, Mr. Fox, father of the famed "Fox girls," having sent them away to a neighbor's with their mother, found his house besieged by an excited crowd of neighbors, to the number of seventy or eighty, determined to question

THE MYSTERIOUS POWER,

whatever it was, and learn its origin. Notwithstanding the absence of the mediums, the raps came loud and quickly responsive, and by intelligent answers proved the presence of an intelligent being; more than this, the alphabet was resorted to, and facts in the history of the spirit communicating given. On this wonderful discovery of a means of communication rests the selection of this day for the anniversary. Spiritualism is not claimed as new, but this direct method of receiving messages from the Spirit-world is so claimed, at least new in the form and principles presented, and that a direct and certain channel of communication existed between the Spirit-world and the mortal. For 1800 years the churches had represented the gulf of death infinitely broad and as bottomless as space; and the fires of hell,

BURNING WITH INFINITE WRATH,

unquenchable, flaming upward from the nether depths above the myriad damned, tinged not the fold of darkness which rested over the grave. Not a sound nor a sign came from the terrible beyond, except by miraculous interposition, and then so vague and indistinct, it was like the flash of lightning leaving darkness more profound. It was a daring attempt to traverse this gulf with a cable, one end of which should be anchored to the throne of the Infinite and the the other the mortal shore. But the attempt was made, the cable was stretched, the subtile forces of the spirit-brain traversed the conducting strand, and the mortal brain responded.

How like was it to the laying of the first Atlantic cable. How men waited, watching the trembling needle as it responded to the magnetic currents of the deep, incoherent, unintelligent mutterings of vast currents, of tracks of storm and sunshine chasing over the heaving waste. At length the needle paused; it finally swung across the dial. They who watched held their breath while it spelled a message from the other side of the ocean. No chance antagonism of currents swung it over the alphabet. It was guided by intelligence. The old world congratulated the new. The spiritual cable differed from the first Atlantic in remaining firm and unbroken, while that after a few congratulatory messages broke in mid ocean, and the watchers again read the wild talk of ocean wave and tempest.

FIRST SUGGESTION OF THIS ANNIVERSARY.

It is well known that to Mr. James Lawrence is due the honor of first suggesting the observance of this day. He received a communication from Prof. Hare, advising the acceptance of the day as a way-mark, where a new era began, and at the spiritual convention held in this city he presented his communication. The idea was timely and met with approval, and the 31st of March, 1870, was almost universally observed by all spiritual societies, and has been ever since with increasing interest. Last year he was present and assisted in the exercises, but those who saw with what difficulty his spirit struggled with the impediments of the aged body, were conscious that it would be the last time he would celebrate this day in the mortal sphere. But he is with us to-day. However far his pathway in the universe, this day would bring him here, and the clairvoyant eye would recognize him not tremblingly supported by his cane, not with the marring lines of age and care, but as he was in the prime of life, purified by the light of the angel spheres.'

THE PERSECUTION.

The position of the first mediums was far from enviable. The rappings had broken through the old crust, and the light set the whole populace frantic. The two little girls to whose mediumistic powers the commotion was referable, were only 12 and 15 years of age, yet these children, for they were nothing more, were harshly dealt with by self-constituted committees, and bore slander, scorn, obloquy and hate enough to have broken the strongest; yet they never wavered, and when commanded by their spirit friends to go on the platform of Corinthian Hall in Rochester, and that the rappings should be loud enough to be heard by all, they unhesitatingly went. But the communicating spirits had mistaken the temper of the people. The excited populace filled the hall, determined if the committee reported favorably, "To lynch the rappers and their advocates." The report of that committee was: "They had heard the sounds, and failed utterly to discover their origin. They had proved that neither machinery nor imposture had been used, and their questions many of them being mental, were answered correctly."

Torpedoes had been distributed among the crowd of boys, and the constant explosion of these began the confusion. There was a rush for the platform where Margaret Fox with a few friends sat, determined to brave the tempest. The police, warned of the danger, momentarily held the the furious mob in check until the devoted band could secure a safe retreat; otherwise, the first spiritual mediums would have sealed their belief with their blood, after having met nameless barbarities at the hands of so-called Christian church members. It was

A CHRISTIAN MOB

that, when Alexandria was the emporium of the Land of the Nile, dragged the beautiful Hypatia from her chair of philosophy, and after subjecting her to the vilest outrage, drawing her lacerated and bleeding through the dust of the streets, and beating her with clubs until dead. Why? Because she taught differently from the ignorant priests and bishops. The same dark and hateful spirit of intolerance would have seized the two little girls and made them martyrs to the truth. The century was spared this disgrace and persecution; as usual in this day and country, unable to burn, hang or torture, it blackened with the vile tongue of slander. One thing should be borne in mind, that these girls were subjected to the severest tests, often brutally and cruelly conducted, yet they were never detected in fraud. They have remained media unto this day; one now in England and wife of a prominent lawyer, retains her singular mediumship, and their child has the same power.

The light, however, was not to remain with one family, or in one locality. Persecution called attention, and suddenly every family sat down to tables, and questioned for their dear departed friends. Often they were successful, and the vibration of the little rap, assuring them of the continuity of life beyond the grave, and the return of the departed with love and affection, brought joy unspeakable to many a broken heart.

The spread of Spiritualism was unlike that of any other form of religion or philosophic truth. It met the demand of the age, it was the concrete expression of its spirit. It never had a leader. Its teachings from the beginning were opposed to leadership; it made man himself the center of the universe, and commanded him to cast aside the parchments of a dead past for the living truth of the present. The churches were quick to detect the heresy. They thought it a heresy while in fact it was a revolution.

The priests and pastors thought a bull of excommunication would lay the spirits; that a word would send them out of the world. The ministers stood up in 60 000 pulpits and in quite a different spirit from that of Jesus, condemned and damned the idea of spirits coming to earth. For once their true faith in the future life was expressed. They had no faith! They did not believe in future existence.

They were at heart atheists! They repeated their doctrines week in and week out, because popular and the thing to do, but unbelievingly and heartlessly. They saw the grim structure of their theology, built up from the ruins of paganism on the myth of man's fall, met by an opposing force which if allowed to assert itself would overthrow their work of ages. Let the dogma of man's fall be proved false and there is little left of the Christian scheme of salvation.

MAN NEVER FELL.

So far from falling, man has from the beginning progressed, and to day is higher in the scale of advance than in any period of the past. Perfection is in the future, not in past. The Adams were hairy savages armed with clubs, their hands against every man, not only feeding on animals they overcome by cunning or prowess, but cannibals of the most brutal type; and the Eves were mothers of such a race, the slaves of masters, unfeeling as brutes. A steady advance has removed man from this degradation and at no time in the past do we gain a glimpse of a state of Eden perfection, or any approaching the present. In fact, the fall of man

INVOLVES A FATAL CONTRADICTION.

A perfect God creates a perfect world and places a perfect man therein. Even the devil must have been perfect as a creation of God. Such being the conditions, man could not do wrong, could not sin and fall. Then not having fallen, the scheme of his salvation is needless; not being lost from God, he does not need a leader to direct him. Original sin, saving grace, the unity and trinity, reliance on creeds and books, are simply so much rubbish, the dreams of men in nightmare from having swallowed such indigestible theology.

The priests, Catholic and Protestant, saw all this, long before the Spiritualists were aware of the drift of the mighty current on which they had launched. They saw that it would sweep away the sacred dust and rubbish, and that their craft was in danger. They had labored for 1800 years to prove man's immortality, and had not only failed, but drifted into materialism.

Here came the demonstration of

THE GREAT FACT OF HUMANITY!

The departed returned. They were unchanged. They reported of the abode in which they dwelt. There was no purgatory, no flaming hell, no gold box of a heaven; spirit-life was a tangible reality and continuity of this.

Do you say Spiritualism has brought nothing new? The identification of a single rap is worth more as a demonstration than all the arguments ever produced. The heart of the world has felt this; and everywhere, in quiet households, circles have been and are held, and often the loved ones gone gain such perfect expression as to convince their friends that they have returned. These circles have been the agent of the rapid extension of Spiritualism, and are as frequent among church members as elsewhere. The spirit has entered the homes of the laity, and warmed the eloquence of the pulpit. The ministers dare not preach the doctrines they considered essential for salvation 30 years ago. Where is the minister who dares advocate the doctrine of literal hell fire, or the personality of the devil? Where the one who dare teach the horrible doctrine of *infant damnation*? Where the one who ignores good deeds, and rests alone on belief? You may find them among the ignorant, but the great pulpit leaders, the Swings, Collyers, Beechers, Thomases, are abreast with the age, and informed in its latest science.

Thirty years ago the popular preacher regaled his hearers Sunday after Sunday with doctrinal discourses, performing acrobatic feats of seemingly impossible agility, vaulting through the hairs split by his airy logic; now such performances would meet thin and inattentive audiences. Then science was the veritable ally of the devil, and its only object to lead astray; now it is the chief attraction and ornamentation of the sermons. It is very true that the ordinary preacher has a very imperfect knowledge of science, but he displays what little he has. His education is the process of being crammed with the dust of antiquity.

Theology is that department of knowledge the more one learns, the less one knows, and the laity have learned that the more science and the less theology the more instructive and attractive the sermon. To all of this we may add that the better class of clergymen are teaching the cardinal doctrines of Spiritualism. They may not understand them by that name, but they have unconsciously breathed in the spiritual atmosphere, and given utterance to responding ideas, and the more spiritual the more popular. Who can doubt that this great and welcome change has been brought about by the power of Spiritualism? Certainly no one who has closly observed its silent influence for a series of years. It has been the most wonderful disintegrating force ever exerted in the domain of thought. It has broken the fetters of spiritual bondage more completely and effectually than anything the world ever saw before. Were all intercourse to cease to-day between the two worlds, the impress of this moment would never be effaced. Bigotry and superstition have received a death blow, and the soul of the world been lifted to an exalted height from which it can never be forced to descend. Yet there are those who are determined to make

SPIRITUALISM A CHRISTIAN MOVEMENT.

It is Christian inasmuch as it accepts the Spiritualism on which all religions are based, and this is their vital part. It takes its departure in common with all religions from man's immortality, and there the parallel ceases. It goes out on a divergent line. Were I a church member, I should be a Spiritualist, and I only wonder that all church members are not. I should believe in clairvoyance because St. John the revelator is an example of its wonderful exaltation. I should believe in healing by laying on of hands, because this was promised to those who believed. I should believe in levitation and the transference of the medium from place to place, because it is said of Ezekiel that he was taken up and transported a long distance and sat down in the midst of the seventy ancients of the house of Israel. I should believe in writing, the hand of the spirit alone visible, because of the example of the hand writing on the walls of the festive hall at Babylon. I should believe in the power of spirits to raise ponderable bodies, for they rolled the great stone from the door of the sepulcher. I should believe in the speaking in foreign tongues, because this was a sign on the day of pentecost. I should believe in materialization, because Moses and Elias were materialized on the mount, and Jesus repeatedly to his disciples. I should accept the guardianship of spirits because taught in the Bible. I should accept as fact that they could communicate with me, because of the readiness and truthfulness with which Samuel appeared and communicated.

The communications may appear trivial, and the apparent earthiness of the materialized spirit is often ridiculed, but the most "earthy" performance is recorded of the two angels or spirits who appeared to Abraham. They sat down to a supper of roast veal and hot short-cake, to which they did ample justice!

Being a Spiritualists I now believe all these so-called miracles, miracles no longer; for I have the key which unlocks all these mysteries, and co-ordinates the spiritual manifestations of all ages. What is possible in one age is possible in another, and spiritual communion is the golden thread which forms the warp of history. It is the vital spark of all systems of religion.

There are those who are discontent with the progress made, and would hasten it by organization. Such overlook the fact that the present set of the current is toward individual disintegration. This force is felt most strongly in the churches themselves. It was started by Luther and the reformers, when they claimed the right to protest against the pope. If so, all had the right to protest against Luther, and the end was reached when any individual stood alone. This course is seen in the churches now breaking off from the parent societies. Beecher and Swing and others carry their churches with them, extend this farther and instead of a number of societies united in an overshadowing church, there would be the church of this one or that one, built up and sustained by individual effort. The Spiritualiststs who would organize overlook this tendency and would array themselves against the course of events.

Protestantism itself is not a cohesive, but a disintegrating force, and is now rapidly reaching the end of its career, where the individual will be everything and the church organization to which he belongs nothing. The Christian Spiritualist and all who look for organization after the church pattern reverse this order of events. They would have the grand stream of progress flow backward on its source.

Organization has been impossible because the individualization has been so intense. They who have mourned for it, have forgotten the distinction between the new and the old. The old religion is something foreign to man, which is bestowed by miracle and not of his constitution. The new is an outgrowth of his whole nature. When we organize, it will be on a new platform, and societies will be drawn together by forces like those of crystallization.

The belief in Spiritualism has spread with a rapidity unparalleled by the history of any system of religion, and it has done so without

ORGANIC EFFORT, OR LEADERSHIP,

except the mighty force of the Spirit-world by which it is unitized and directed. Had organic effort been best, surely it would have been instituted. When we review the past, we can see the perils which threatened the movement, by strong association. Organization means leadership, and the inevitable consequence would have been

A HIGH PRIESTHOOD OF MEDIUMS,

and "thus saith the spirit" would have taken the place of "thus saith the Lord," and superstition have usurped the place of reason.

As it was, the lesson was taught by dear experience, that the Spirit-world came not to take away any worldly burden, or relieve mankind from labor, cares and duties; and yet associations will grow up in the future. Individuals drawn together by similarity of souls, will form nuclei; around which others will gather, and after the individual is prepared, and the local association prepared, these will naturally gather in more central associations of many such societies. The object of such association, will not be proselytism, but self-help and development, by extending the province and the diffusion of knowledge.

WHAT HAS BEEN GAINED IN 33 YEARS?

The world of mind has a freer, purer, brighter atmosphere. It has been made possible for the boldest thoughts to be freely uttered without fear of the faggot, or the hotter fire of public opinion. The dark clouds of superstition and bigotry have been rolled back to the horizon before the flashing rays of the spiritual sun. The belief in a future existence has been demonstrated, and made possible of demonstration every day to all who desire. Not only has a cable been laid across the gulf of death, but it has been spanned by an archway, and the angel hosts are seen, crossing continually.

DEATH ITSELF IS DEAD.

There is no death. The spirit life is a continuity of this, and all the horrors unspeakable which have been arrayed around the great transition have been swept away, and it becomes a flower-arched gateway to the realization of earth's ideals.

Has Spiritualism a creed? Its ideal is the perfect angel, and its creed to be as near like that ideal as earth-life and environments will permit. Its golden rule is *To do all for others,* thus carrying into practical life the life example of Jesus, never realized, never demanded by any religion.

The future is full of promise. There is a silent growth everywhere, even in the most unexpected places. Spiritualism is a leaven, which is surely affecting the whole mass of thought of the world. With its past we should be content; of its future our hearts should be buoyant with hope. Never were the skies brighter; never were

Continued on Eighth Page.

A Short Chapter in Technology.

BY ALEXANDER WILDER.

It is a happy art to employ words properly and with exactness of meaning. Ideas are living entities, of which words are the phenomenal forms. Many seem to think it unnecessary to be precise about their utterances, and are often careless in regard to the distinct sense. Some would overawe by their overmuch wisdom, and so make their language obscure from indefinite and misapplied expressions, which they desire shall be considered as profound and arcane. I have had somewhat of an unfortunate experience in the way, undergoing long harangues and monologue discourses, which were utterly unintelligible to me, from this very cause. A man of ancient appearance, one half-deaf woman, and several exponents of advanced views, have been my especial tormenters. I notice that the worst bores and egotists are decriers of former learning, and vociferous declaimers in behalf of our present half knowledge. But alack! for occult oracular expressions: "The obscurity uttered is the obscurity thought."

It is very unfortunate that the terms used to convey ideas in relation to the interior nature, have not been made sufficiently definite to avoid confusion. Salvation has a different meaning in every distinct religious faith. Preservation from ill is the leading signification, and restoration to health a secondary one. Mind, intellect and reason are indifferently employed as synonyms or as words of diverse meaning. Soul and spirit are often confounded. As a result of this, the phrase in Paul's *Epistle to the Galatians*, "the fruit of the spirit" is frequently regarded as signifying the operation of the spirit of God, whereas it only means the outcome of the interior mind of man. The dictionaries and lexicons afford us little aid. From the olden times, much of this ambiguity existed. No language had a large vocabulary. The Hebrew, and even its Arabian parent, is as obscure as any. "The spirit of God moved upon the face of the waters," is the English rendering of Genesis, 1:2, but Sanchoniathon has it—"Air darkness-like and spirit-like, a breath or breeze of dark-like air." It is also a mighty wind. This confusion ought to be obviated as much as possible, and I have little patience with those who endeavor to perpetuate it. Thomas Taylor, the Platonist, is a memorable example; and I never quite disapproved the ill-natured remark in Appleton's Cyclopædia, that he understood neither Greek nor English. He buried the apocalypse of Plato, Plotinus and others in his own apocryphas.

A little comparison of language will enable us to ascertain the definite meanings of important words. I believe also in an inspiration by the spirit of the author, which also guides into the truth, but of this it is not well to boast, or even to speak. The Hebrew and Christian books afford us many valuable clews to meaning.

Paul for example in his epistle to the Romans makes the Platonic distinction between the *nous* or flesh, "the inward man," and the members or *epithumetic* nature. "If Christ [the divine potency] is in you," he adds, "the body is dead through sin, and the spirit is life through justice." Life as a zoic principle is of a supernal character, the æonian or spiritual life, whereas the biological principle is diverse and obviously physical and corporeal. The first epistle to the Corinthians is more emphatic in denominating the noetic entity, the *pneuma* or spirit. In this he follows Hebrew usage, as may be perceived by reference to writers of the Old Testament. The contrast, however, is not alone between the flesh and spirit; and indeed he represents the body as "a temple of the holy spirit in the nerves," and exhorts to "glorify God in the body." The psychical entity, called by Kapila of India, the *lingha-sarira*, is held up as the diverse principle. "The psychical man receiveth not the things of the spirit of God and cannot cognize them because they are discerned spiritually; but the person who is spiritual, discerneth all things, and is himself discerned by nobody." The Apostle explains, however, the distinct function of each entity. The *choos* or primal earth-principle was the bed or soil in which man the interior mind was sown. He styles it corruptible, without honor, weak, a physical body, but explains that this physical body is necessarily first in the order of development, and the spiritual subsequent, one being *choikos* or of primal earth and the other celestial, or of the æther. "We have borne the stamp of the one and shall bear that of the other. In the first and reputed genuine Epistle to the Thessalonians, the three entities, "spirit, soul and body" are distinctly named. The spirit is not the soul, nor is the soul identical with the spirit. We are, therefore, obliged to be more careful and precise in our diction.

The soul is the selfhood, the personality, the individualized entity. It includes the sensibility, as distinguished from the intellect, and while perhaps associated in idea with the spirit when contrasted with the corporeal nature, is nevertheless distinguished from it when higher matters are under consideration. "These," says Jude, "are the makers of boundaries of separation, psychical, not having the spirit." James also says: "This is not the wisdom coming from above, but is of earth, psychical, demon like." In short, the mind, emotional, passional and affectional qualities, good and bad, pertain to the soul; and the term is not used as a designation of the Supreme Being.

The spirit is the interior entity, the mind as a noetic principle, while the soul is a maker of division, individualizing, determining personality by metes and bounds; the spirit being essentially divine, is essentially at one with the Deity. The spiritual man is not really the one who has to do with the *psychoe*, or ghosts of the dead, and skillful in avocation; but rather one who is actuated by the life and followers in the divine path, "of full age" and discerning all things, though himself undescried by the psychical and phenomena seeking.

Mind, as used by Platonic writers is a very exact synonym of spirit. Sir William Hamilton defines it as "simply that which perceives, thinks, feels, wills and desires." Webster: "the intellectual or rational faculty in man; the understanding; the power that conceives, judges or reasons; the entire spiritual nature; the soul." According to Paul and Plato it is the principle that obeys the divine, as distinguished from the epithumetic principles in the body.

Intellect is used in the twofold sense, as the part or faculty of the human soul by which it knows, as distinguished from the power to feel and to will; and also the capacity for higher forms of knowledge, as distinguished from the power to perceive and imagine. The latter is the philosophical; the former the popular meaning.

Reason is usually defined as the faculty or capacity of the human mind by which it is distinguished from the lower animals; also the higher as distinguished from the lower cognitive faculties. It is sometimes under the equivalent of spirit, and made to mean the intuitional faculty, or the faculty of first truths, the noumenal as distinguished from the dianoia or understanding, which is called the discursive or ratiocinative faculty. "The sense perceives; the understanding, in its own peculiar operation, conceives; the reason or rationalized understanding comprehends."

The Hebrew writers recognized man as composed of flesh, spirit and soul. The "Loathing of the person" (Ezekiel xvi 5) relates to the soul, also "respect of person." Plato distinguishes between the body and epithumia, the nous or interior mind, and the soul with the *thumos*. The early Christians followed the same classification. Irenæus and Origen describe the complete man as flesh or body, the seat of temptation; the spirit by which we are one with the Deity; and the soul, intermediate between the two, sometimes elevated by the one, and sometimes following with the other. Kapila taught that there was one divine essence from which every human spirit proceeded. The latter was enveloped with a subtile body born with it, the *lingha-sarla* (sign or shadow), about the same as the psychical entity. Patanjali built on this theory his doctrine of Yoga, the *henosis* of Plotinos, the being at one with God.

Wisdom is the science of real being, the interior verity. It was the old religion of the sages, was shadowed in the mysteries and pervaded every religion. The Yoga writings, Buddhism, Sufism, the books of Job, Proverbs, Ecclesiastes, and the Wisdom of Solomon and Sirachides, the works of Plato, Aristotle, Xenophon and the Alexandrians, Plutarch's Morals, and the Alchemic books are included in its literature.

Philosophy as now used is synonymous with wisdom. It means etymologically the laws of wisdom, but changed its meaning. It is hardly admissible to apply the terms to any form of science as the term is now used. It is the knowledge and conception of causes, noumena; whereas science relates solely to phenomena and unpermanent things. Philosophy acknowledges God and the human soul; but science is atheistic, phantasmagorical, and always in labor with conjecture. It can never become knowledge *per se*. Not to know is its climax.

Buswell—Dobson—Hunt, etc.

This too long discussion must be ended soon, but we give a paragraph from a letter from Mr. Boyer, Supervisor of Neponset township, as to Col. Buswell's standing and Dr. Dobson's mediumship, and what may be called "A Hunt after Dobson," and a letter from Iowa. Mr. Boyer writes us:

To the Editor of the Religio-Philosophical Journal:

In regard to Col. Buswell, and whether he has told a "malicious untruth," we have this to say: He has lived in this vicinity all his life. He commanded the 93rd Ill. Inft. Vols. and proved himself a brave and efficient officer. Six hundred men from this county served in his Regt., and on his return from the war he was elected Sheriff of Bureau County, the soldiers who served with him giving him a cordial support. In 1873 he was sent to France in the interest of numerous farmers' clubs, to select and import Norman Percheron horses, which he did in a manner satisfactory to all. I have examined the position which Buswell claims to have occupied, and find that he could have seen every movement under the table distinctly. Then, there is a fact I think should not be lost sight of; we all know here that Col. Buswell is friendly to Spiritualism, and got Dr. Dobson to come here in order to be able to give us skeptics a heavy blow, and that he was very much mortified to think he had been the means of bringing a fraud here who had imposed on us all and proved a blow rather than a support to Spiritualism.

The idea that Col. Buswell would send for a spirit medium to come here to his house and then invite his neighbors in to witness a humbug, he knowing it to be such, is simply ridiculous. Dr. Dobson was well treated and well paid while here, and his audience had a pleasant entertainment, which one and all consider nothing but a slight of hand and foot performance.

D. S. BOYER.

Neponset, Ill., April 11th, 1881.

Mr. Hunt's word is as follows:

"Seeing in your columns an exposé and an attempted defense of a so called Dr. Dobson, I wish to add my testimony through your valuable JOURNAL. I wrote you about one year ago that he was a fraud, and how he could be caught at his tricks, and was somewhat disappointed in not seeing it published. But I thought that you surmised it came from some one not reliable, and through malice.

Mr. Dobson was here three times. At first we all took him to be a wonderful and true medium, but the third time, we found him to be the worst sham and trickster. All Maquoketa may certify for him; we know him to be a genuine fraud here, and advise all true Spiritualists to shun him.

WM. HUNT.

Center Point, Iowa.

P. S. I have been a resident here for 40 years and believe I am responsible. W. H.

Now comes a letter from Maquoketa, Iowa:

Will you please inform me whether you received the original, or a copy of mine and others' endorsement of A. B. Dobson? If the original, has it any appearance of being tampered with? I signed that paper, but certainly did not correctly understand it as it reads in the JOURNAL, for I am not prepared to brand any man as malicious and untruthful without a better knowledge of the fact. But I might say I believed so, from the fact Mr. B. states he sat front of a looking-glass, etc. Now, you are aware the glass could be no aid to him except as to what was transpiring behind him. He could get no aid to look under the table; you will readily perceive by trying the experiment. I, however, care less about that, than the fact that I endorsed him as an honest medium. I don't know whether he is honest or not. I believe he is a medium and I stop there. There are others who signed that paper beside myself, and who did not correctly read it, if so it reads, which we have no doubt it does.

He (Dobson) wished the endorsement, as he claimed, more to show to his friends abroad that he had many friends in Maquoketa, claiming he cared nothing about what Buswell had said about him as a fraud. In his dealings he is honest, so believed to be here, that is, in a business way. Were it not for his many expletives in conversation he would be called a moral man and a gentleman. As a friend to the JOURNAL or its editor, he is as far from it as when I wrote you a year ago.

H. M. ARNOLD.

Maquoketa, April 11th, 1881.

P. S. It is admitted here by many of our best citizens, outside of Spiritualists, that Dobson gave them tests that were beyond their comprehension, description of persons long since passed over, etc. If he is tricky, we fail as yet to detect him. A few weeks since at Esquire Perham's, Mrs. Perham washed a double slate, laid it on the table, and Dobson shoved the slate directly across the table to a skeptic, right in full light and on top the table. They all heard the writing, and found a message from a son that passed over some years ago, name and hand writing all correct.

H. M. A.

We give this letter for Dobson's benefit, such poor comfort as it may be. To Mr. Arnold we would say that we printed "the original" certificate, which does not appear to be tampered with. He (and perhaps others) perpetuated the too common error of not knowing what he certified to. Jacob Powell, Mr. Champion, and Dr. Marvin, all of Sterling, Ill., and the two first old and well known residents and Spiritualists, have witnessed Dobson's tricks, as Dr. Marvin tells us. As for what Mr. Arnold says about the looking-glass, Mr. Boyer, of Neponset, happens in at our rooms as we are writing this, and says that Col. Buswell told him he could see in the mirror Dobson's person and every motion, and so saw his tricks. Mr. Arnold will see on reflection that mirrors reflect more than he thinks, and that Col. Buswell is correct. The testimony is strong, and we advise people to look outside of Dobson for square work.

Is Jesus the Founder of our Faith?

"I speak to your shame. Is it true that there is not a wise man among you? Not one that shall be able to judge between his brethren?" (1 Cor. vi. 5). We are all of us making efforts to "judge between our brethren," and none have sufficient wisdom to arrive at the absolute truth. We reach opposite conclusions because we reason from different standpoints, and are surrounded by different inspiring influences. I believe more is due to the influences that surround us and impel our thoughts, than to any other one cause. Bros. Tuttle and Coleman are evidently inspired by a philosophical but anti-christian mind-element, whether it emanates from individual spirits or is assimilated by their own organizations, while Brothers Watson and Peebles are surrounded by an entirely different inspiration and assimilate a different kind of thought. The central point of thought of the one, is the extreme periphery of the other. What is of the greatest importance to the one, is of the least consequence to the other, hence each arrives at conclusions in conformity to his mental characteristics. Bro. Coleman in quoting my language that "Jesus is the founder of our faith and the head of our church," says:

"Recognizing the honesty of Bro. Case, as well as all other Christian Spiritualists, in claiming Jesus as the great headlight of moral and religious truth, I nevertheless am obliged to regard them profoundly in error."

Equally true is it of us, who consider Christ as the head of our church or faith, to regard Bro. Coleman "as profoundly in error," when he says that "The moral system of Davis, Tuttle and the spiritual philosophy in general, is as much superior to that of Jesus as the nineteenth century is superior to that of the first." We regard this not only a very "profound error," but from our standpoint we look upon it as a literal fulfillment of prophetic history. This history could not be true unless there were those who denied Christ (Jude 16; 17 and 18 verses.)

We who recognize Christ as the head of our church and the founder of our faith, have reached our conclusions from a comparison of recent phenomena with ancient inspiration, and by a careful study of prophetic history. We find almost every phenomena and truth we now see and believe was anticipated by these primitive teachers. We believe in the intercourse of angels with men; ancient inspiration teaches it. We know of the diversity of gifts; Paul taught it. We believe in the near approach of a millennial reign or the reign of truth. Prophetic history foreshadows it in grander language than has ever been conceived by a Davis, a Tuttle or a Coleman. We are told that before the coming of Christ, there should be a falling off, and evil should reign for a time. We are forewarned that this evil spirit should "perform all manner of lying wonders," etc.; we have witnessed them. We are told that men will oppose Christ. Bro. Coleman's article is a literal fulfillment. Every characteristic of the human family as we now find them, is vividly set forth by their old writers of 1800 years ago, and the same men who gave us their facts which we know to be true, tell us just one additional fact or prophecy, which remains to be fulfilled, and that is the all-important one that Christ has a second mission to man, and that he is the head of God's church on earth.

Now I wish to ask Bro. Coleman that, as there are one hundred prophetic statements set forth, and ninety-nine of them are known to have been fulfilled, have we not very strong collateral evidence that the other remaining one will be, as all the surrounding circumstances already begin to point to the fulfillment of that one remaining statement?

For my own part I can clearly realize the necessity of one supreme head to the church of humanity, so long as we are in a condition of semi-moral and spiritual unfoldment, the same as I do the necessity of one supreme head to a government, so long as the people are not sufficiently intellectual to be self-governing. But the time will come in the remote future when we will neither need spiritual teachers or legislative governments, and of that time we are told in prophetic history, where it is said that "Christ will reign until he has put all things under him, and man becomes a law unto himself, when he will give up his kingdom that God may be all in all."

This is a grand conception, and to my mind the strongest corroborative evidence of the future mission of Christ, because it points out the necessity of a spiritual teacher until such time only, when men shall have "become a law unto themselves," when the teacher becomes subordinate unto the supreme intelligence like other men.

Much has been said about the sixteen crucified saviors, etc., all of which is an outcroping of the anti-Christ spirit of which we have been forewarned.

These men of old, antedating the advent of Christ, were evidently inspired. They anticipated much which Christ taught, because they could not teach truth and do otherwise, and while we, as Christian Spiritualists, recognize them as the Christs of their people and their times, we look upon Jesus as the Christ of our people and our time.

The statement by Bro. Coleman that Christ discouraged spiritual intercourse, is not true. The mere fact that he stated that, "If they believe not Moses and the prophets, they will not believe though one arose from the dead," does not discourage spirit intercourse. It simply demonstrates the obstinacy of the human mind, while we have the evidences all through the Bible that spirit intercourse was often brought about by his own instrumentality. The angels appeared unto the shepherds at his birth and dead men arose from their graves at his resurrection. Moses and Elias appeared with him on the mount. He returned and communed with his apostles after his resurrection.

There are no words to teach a doctrine more forcibly than personal example, and Christ has set us an example in this as well as in all his beautiful moral precepts.

In reading the articles and books of those who vigorously oppose the divine mission of Christ, I have been astonished how they will often "strain at gnats and swallow camels." They will make a great noise about any little word or thought attributed to Christ or his apostles, which does not meet their approbation, while at the same time they swallow all the old Bibles or sacred books of India and China, and relish them as a sweet morsel. I must regard them as Bro. Coleman has been pleased to regard all Christian Spiritualists, "as, profoundly in error," "ever learning but never able to come unto the knowledge of the truth."

J. MURRAY CASE.

Columbus, O., March 1st, 1880.

The Fourth Dimension of Space.

To the Editor of the Religio-Philosophical Journal:

The fourth dimension of space seems to be a new idea, and skeptics ridicule it as they do every new idea under the sun, when it first strikes their attention. The reason may be that it hits angularly or fragmentarily, and does not harmonize with the intellect as does truth when fully comprehended; but we should honor the minds that grasp for truth when only a glimmering ray is visible. The author of this idea, though a great light in the firmament of science, perhaps did not fully comprehend the truth himself, or he would never have expressed himself in such an awkward way as to call it the fourth dimension of space; for space has length, breadth and thickness, and what other dimension can it have? But matter filling space must also take this same property, to which must be added that of substance or tangibility. Now, may there be two, yea, even three kinds of substance or degrees of tangibility, and may not these two or three kinds of matter all occupy the same space at the same time, that is, be more or less intangible to each other?

We know that light is only partially tangible to glass or indeed to any transparent body; yet light has length, or it would not take a wave of it eight minutes to reach the sun; and it is equally obvious that it must have breadth and thickness; and so of other imponderables. In an old essay of the writer several years before the advent of Spiritualism, the position is taken that substance or matter is of three kinds, namely,

1st, Matter,
2nd, The Material Forces, and
3rd, The Mental Forces.

The first, comprehends all kinds of common gross matter; the second all the imponderable agents; and the third every kind of mind and sensation. This division is natural as we all can comprehend. That they all can and do occupy the same space at the same time, as for instance in the human system, is by no means improbable. Again, while these three conditions of matter can at least penetrate each interstitially, they are at the same time under proper conditions, also, tangible to each other, as is illustrated in the operation of mesmerizing, or indeed by every act of the will over the muscles.

Hence, if matter may be changed to the condition from which it came, namely, to the ethereal condition, as water is changed to steam, then can we consider the spiritual phenomenon of transmitting a solid through a solid as altogether beyond the domain of science? There is, perhaps, a complete "gradation which from God began," through nature's ethereal to common gross matter; and then a development in organization from matter through the vegetable and animal kingdoms up to man. Hence the circle of development is complete, beginning in God—the unlimited mind condition, and ending in man, its individualization.

DR. E. LAPHAM.

Rome, Mich., April, 1881.

Notes from Boston.

To the Editor of the Religio-Philosophical Journal:

This has been an extremely busy season for our New England speakers and mediums. Nearly all of them have been quite actively engaged through the winter months. The rapid spread of Spiritualism throughout the Eastern States, has been almost unprecedented. The able works which have come in rapid succession from the spiritual press, have aided greatly in promulgating the principles of our philosophy. The works of Zollner, Sargent and Putnam falling upon the materialistic masses like a mighty avalanche of spiritual truth, have succeeded in awaking an interest in the destiny of man, and have caused considerable inquiry into the probability of spirit intercourse, and now comes Prof. Denton, and drives a wedge into the very heart of materialism. When we first saw the announcement of his new work, we knew something awful had been done, for he never speaks without having something of importance to say; but in this new work it seems as though he had outdone himself. We believe this to be the most important work ever published in the interest of spiritual science. The spiritual lecturer can find much food for thought therein, and many texts for scientific lectures.

Boston may be said to be the centre of spiritual activity just at this time. Dr. Slade and Mr. Eglinton are both in the city, and their manifestations will undoubtedly do a great deal toward uprooting materialism.

The interest at Berkely Hall is unabated. Mr. Colville has something new to offer every Sunday, and the audiences are composed of truly cultured and enlightened people.

Geo A. Fuller, of Dover, has been meeting with great success during the past season, and is still very busy. He has spoken recently in Chelsea, Worcester, Beverly, Salem, Lynn and Haverhill, Mass. Also in Portland, Me., and Manchester, N. H. During April he lectures in Manchester, N. H., Leominster and Worcester, Mass.; in May at Greenfield, Mass.; June and July in various places in Vt., among them may be mentioned, So. Troy, Essex Junction, Hyde Park, Duxbury, St. Albans, Eden, etc. He also speaks at Lake Pleasant, Onset Bay and Sunapee Lake Camp Meetings. Thus by indefatigable efforts the truth is spread, our lecturers traveling up and down the land carrying with them the glad tidings of great joy. This is the festival week of Spiritualism. Celebrations of the 33rd anniversary will be in order everywhere. Boston is wide awake upon this subject and began its work with a celebration last Sunday (March 27th), at Paine Hall, with a programme of exercises varied enough to satisfy even a spiritual epicure. Among the speakers were J. Frank Baxter, Dr. J. H. Currier, Dr. J. P. Greenleaf, Henry C. Lull, Dr. H. B. Storer, Mrs. H. Morse, of Michigan, and Mrs. Clara A. Field.

On the 31st the great Music Hall celebration under the management of Mr. J. B Hatch, will take place. In all the large cities and towns in New England, the anniversary will be noticed.

Thus Spiritualism moves with us, in spite of frauds and tricksters who steal the livery of Spiritualism. Our genuine mediums of every phase win the respect of all sincere seekers after truth and our philosophy in spite of the denunciation of clerical mountebanks, is taking a deep root in the homes of good and cultured people.

DUAL STAR.

The Jewish Question in Europe.

The following statement, perhaps approximately correct, making allowance for anti-Jewish prejudice in the writer, shows a troublesome question in the Old World:

The Jewish question is gradually becoming the most difficult of all the intellectual and social problems with which Austria has to deal. Since the dawn of the confessional era (in 1866 when equal rights were granted to all, irrespective of creed) the Jews have completely taken possession of the money market, and their method of dealing has wrought real desolation among the possessors of property, and thorough confusion as regards moral notions.

The Hapsburg monarchy is, in fact, exposed to considerable peril. Jewish usury has completely eaten up Galicia and Bukowina. For many years past the charges on landed property in Galicia have increased at the rate of eight millions of florins annually, and the third part of this property is already in the hands of the Jews; while in the Bukowina in the year 1877, 68 per cent. of the private mortgages were, according to official tables, held by the Jews. The introduction of the right of division of landed property, and of the patent of exchange has put the peasantry—who in all matters of social economy are little better than children—completely in the hands of Jewish usurers; the people in the towns are also suffering in the same way, and pauperism is gaining the upper hand.

In Galicia the number of peasant properties sold by public auction was 164 in 1867, but in twelve years the number has risen to 3,164, a twenty-fold increase, and it was almost exclusively Jews who brought about these sales. Deputy, Dr. Rydzowski, declared in Parliament, "There exists among us a kind of bondage for debts, as of old in ancient Rome—the usurers' bondsmen, who in the sweat of their brow must toil for their oppressors."

Besides, the Jews know how to maintain their power by means of their *Beth Din*. During the rejoicings on the occasions of a recent visit paid by the Emperor Joseph to Galicia, an outlawed nobleman was publicly pardoned by the chief rabbi Szadagora. That the Jews should venture upon such a proceeding before all the world, shows how sure they feel of their position. In their despair, thousands of peasants are now emigrating from Galicia, and the Diet sees all this with much concern. As a natural consequence, the Proletariat is increasing among the Jews themselves, who are continually lessening the productive power of the country, and who, on their part, will do absolutely nothing in the way of productive labor.

Matters are beginning to assume the same position in Hungary. In 1878 nearly 222,000 properties changed hands, and in 16,000 of these cases the sale was compulsory. But far the greatest part of these properties came into the hands of Jews; who were the mortgagees. Hungary is at present one of the countries in which hatred toward the Jews is shown in the most dangerous form. Within the last few months, six Jewish usurers have been murdered, and Deputy Istoczy has called for the formation of anti-Semitic societies in order to bring about a movement which the Hungarian Parliament has already had under discussion. As many as seventy eight such societies have sprung up. The one in Pesth numbers 3,800 members, and an anti-Jewish literature is continually fanning the flame.

The object of this anti-Jewish movement is to arouse the hatred of the people against Jewish dealings, but not to lead Christians to consider their mode of life. The Romish as well as the Protestant churches have here a task before them to which as yet they have not given themselves in real earnest.—CHRISTIAN WORLD. (Translated from *Neues Evangel, Kg*).

This is the outgrowth of Christian oppression in the past. So true it is, in the very nature of things, that injustice scourges its perpetrators, at last. Until lately in almost every European country, no Jew could hold lands, enter trades or professions, or do any useful thing on fair and equal footing with others. So they were compelled to be money lenders and traders. A writer forcibly says: "This Jewish nation, for ages subject to the ban of social ostracism cannot be destroyed, but flourishes from the decay of nations, by absorbing to itself the riches of every successful people. Terribly it avenges itself for the insults and injuries which it has received during ages of persecution from the peoples of Christendom, oppressing the poor by its command of labor, and furnishing to despots the ready wealth which enables them perpetually to maintain the standing armies that hold at bay the righteous revolutionist and the upright reformer."

In this country their lot is better and their character grows in grace. The liberal sentiments and philanthropic works of the Jews in Adler's Ethical Culture Society, in New York, are prophecies of a higher future.

Wise and Beautiful Charity.

Of all the institutions of charity none have been found more healthful and delightful than the seaside sanitariums for the poor children of tenement houses. None but those who have seen it can comprehend the new life which comes to them by a few weeks' sojourn at one of those resorts. This is plainly understood by Mr. A. B. Stone (an iron-manufacturer from Cleveland, now in New York), who, at a cost of $20,000, has provided that admirable charity, the Children's Aid Society, with one of these delightful resorts at Bath, L. I. With a sea-frontage of four hundred and fifty feet, between four and five acres of of ground, trees, bathing pavilions, etc., nothing would seem to be wanting to make the place a veritable paradise, for the imprisoned and enfeebled children of the summer time and city.—*Christian Union.*

Dream and Wedding.

Who says there are no clairvoyant intuitions in dreams? A young lady in Dubuque, Iowa, saw, several years ago, in the watches of the night, the face of the stranger whom she was one day to marry. She waited patiently, happened to come to New York a short time ago, and met him on the parlor floor of the Grand Central Hotel. She fainted; he applied a bowl of water; she told him all; he was not particularly pleased; but magnetism will tell; they were drawn together by electric dynamics and fate; the dream has come true.—*New York Tribune.*

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

And Nature's wrecks and man's make pasture fair
For gentle herds that roam the verdant plain;
So, not one sign of joy or beauty rare,
But blossoms out of death and ancient pain.
[*Augusta Larned.*

In the Feb. No. of the *National Citizen and Ballot Box*, of Syracuse, N. Y., is a valuable contribution to history, containing as it does, the noble tribute from Mrs. Stanton to Lucretia Mott, first given at the 13th National Convention, held at Washington, D. C., the preceding month. Of it we have given a brief extract in this column. In addition is a chapter condensed by the Editor, Mrs. M. J. Gage from a forthcoming work on "Woman, Church and State." This is one of the most scholarly, pungent and condensed statements of the condition of "Woman under Christianity," which it has ever been our fortune to meet. We have room only for fragments of the sad story:

Christianity tended somewhat from its commencement to restrict the liberty woman had acquired under the old civilization. In Rome she not only secured remarkable personal and property rights, but she officiated as priestess in the most holy offices of religion. As vestal virgin she guarded the Sacred Fire upon whose preservation the welfare of Rome was held to depend ....In ancient Egypt woman, bought and sold in the markets, was physician, colleges for her instruction existing 1200 B. C., founded its literature, the "Sacred Songs" of Isis being deemed by Plato 10,000 years old; as priestess performing the most holy offices of religion; sat upon the throne and directed the civilization of this country at the most brilliant period of its history, while in the marriage relation she held more than an equality....In Persia woman was one of the founders of the old Parsee religion which taught the existence of but a single god, thus introducing monotheism into that rare old kingdom. The Germans endowed their wives upon marriage with a horse, bridle and spear emblematic of her equality and they held themselves bound to chastity in the marital relation. The women of Scandinavia were regarded with respect and marriage was held as sacred by both men and women.

While all Pagandom recognized a female priesthood....Christianity at once struck a blow at these growing beliefs in woman's equality, and broadly inculcated the belief that woman was created for man, was subordinate to him and under obedience to him. The Christian church bade women stand aside from sacerdotal offices, forbidding her to speak in the church and commanded her to ask her husband at home for all she wished to know. ....It placed the legality of marriage under priestly control, secured to the husband the right of divorce for causes not freeing the wife, and so far setting its ban upon this relation as to hold single women above the wife and mother in holiness. Offices in the church, learning and property rights, freedom of thought and action, all were held as improper for a being secondary to man, who came into the world, not as part of the original plan, but as an afterthought of her Creator. This doctrine, taught as one of the most sacred mysteries of religion, which to doubt or to question was to hazard eternal damnation, at once exerted a most powerful and repressing influence upon woman. It fastened upon her a bondage of thought and action which the civilization of the nineteenth century has not yet been able to cast off. To this doctrine of woman's inferiority we can trace all those irregularities which, for many centuries filled the church with shame, for practices more obscene than the orgies of Babylon or Corinth, and which dragged Christendom to a darkness blacker than the night of heathendom,....a darkness so profound that from the seventh to the eleventh centuries no individual thought can be traced, no opinion was formed, no heresy arose....The most pronounced doctrine of the church during this period was, that through woman, sin had been introduced into the world; that woman's whole tendency was toward evil, and that, had it not been for the unfortunate oversight of her creation, man would still be dwelling in the paradisial innocence and happiness of Eden; death would not have entered into the world and immortality would have been permanent upon the earth. The church, looking upon woman as under a curse, considered man as God's divinely appointed agent for the enforcement of that curse, and the restrictions which she suffered under Christianity were but parts of a just punishment for having caused the fall of man.

Mrs. Gage continues to show the two opposing views of marriage held by the church. A portion of the priests looked upon the marital relation with horror as a continuance of the evil; they declared that God could have found some way of populating the world outside of marriage! The other class taught the necessity of that relation, but taught also, that in it woman must be completely subordinated. This condition of things we learn from the Early Fathers themselves.

"The doctrine of priestly celibacy which was early taught though not thoroughly enforced until the 11th century, and the general tenor of the church against marriage, together with its teaching woman's greater sinfulness, was the great cause of undermining the morals for 1500 years. Concomitant with these doctrines was also taught the duty of woman to sacrifice herself in every way to man. The loss of chastity in a woman was held as a light sin in comparison with the degradation which marriage would bring upon the priesthood. . . The relation of man and woman to each other, the sinfulness of marriage and the license of illicit relations employed most of the thought of the church. Priestly celibacy did not cause priestly purity of life, but looking upon themselves as especially sanctified and set apart by virtue of that celibacy, priests made their holy office the cover of the most degrading sensuality. . .

Under such religious teaching as to woman, naught could be expected but that the laity would closely imitate the priesthood. Although Church and State may not be legally united, it is impossible for any religious opinion to become widely prevalent without its influencing legislation. From the time of the earliest council, church canons began to control the civil law." Mrs. Gage then shows the effect of ecclesiastical law in restricting the amount of property which could be left to a wife on the death of her husband, in depriving her of the power to testify in courts, and to inherit property equally with brothers.

"The minds of the people having been debauched through several centuries by church canon and church theory regarding woman as the chiefest of sinners, it was an easy step for the State to aid in her lowest degradation. . . . The vilest outrages were perpetrated by the Feudal *Lords* under the name of Rights. Women were taught by Church and State alike, that the Feudal Lord or Seigneur had a right to them, not only as against themselves, but as against any claim of husband or father. . . .

To persons not conversant with the history of feudalism and of the Church for the first 1500 hundred years of its existence, it will seem impossible that such foulness could ever have been part of Christian civilization. Such however is the truth; we can but admit well attested facts of history, however severe a blow they strike our preconceived beliefs.

The author continues to show that the law of Marquette, by which woman was the prey of the Feudal Lord from one to three days after her marriage, was prevalent throughout all Christian countries where Feudalism prevailed, embracing a large portion of Europe. More than one reign of terror arose in France from the enforcement of this law. Though Margaret the Good, called St. Margaret of Scotland, wife of Malcolm Conmore, exerted her influence against this degradation of her sex, in 1057, yet it remained in existence nearly 700 years after its royal prohibition. The degradation of the serf husband has been pictured by many writers, but history has been silent upon the shame and despair of wives.

"Not until canon or church law had become quite engrafted upon the civil law did full persecutions for witchcraft arise. In looking at the history of witchcraft, three things strike us as being intimately connected with it.

First. That women were chiefly accused, a wizard being seldom mentioned.

Second. That man, believing in woman's inherent wickedness, and understanding neither the mental nor physical peculiarities of her being, ascribed all her idiosyncrasies to witchcraft.

Third. That the clergy almost unanimously carried the idea that woman was at all times closely in league with the devil, and that strong intellect, remarkable beauty or unusual sickness, were in themselves considered a proof of that league and a manifestation of evil on the part of woman.

Catholic and Protestant countries alike agreed in holding woman as the chief accessory of the devil. Against them may be cited Luther, John Wesley, James I. and Elizabeth, The Pilgrim Fathers, Sir Mathew Hale, in fact, all western Europe. Witchcraft proved a source of great emolument to the church, which was even accused of fostering the crime for purposes of gain. It is hardly possible to compute the number of agonized and innocent women who became victims of superstition and bigotry. In a year 600 were burned in one small bishopric in France, and 900 in another. In Treves 7 000 lost their lives, while under the reign of Francis I more than 100,000 were put to death. O religion, under the cover of thy sacred name what horror and oppression have fallen upon womanhood!

Mrs. Gage's statements are fortified by numerous notes containing the names of such authorities as are accepted by Christendom as unquestionable in other important historical matters, and therefore cannot be gainsaid on this point. The condensation of her history reaches no further than we have gleaned above, but in the History of Woman Suffrage, which she is compiling with Mrs. Stanton and Miss Anthony, it will occupy full fifty pages, and continue to the present century. When Mrs. Gage's book, of which this a foretaste, appears, we shall have the only complete statement which has been made, of the effect of priestly power over the past destiny of woman, and through her of the race.

A Death-Bed Scene Witnessed Clairvoyantly.

The following reaches us from an intelligent and reliable correspondent:

But recently my revered father passed, at an advanced age, to the higher life.

A few days previously to this occurrence I was clairvoyantly forewarned of this coming event by my spirit guides, who commenced filling my physical body with a superabundance of the bright golden aura possessed by the denizens of the higher grades in spirit-life. I become fully surrounded by this vitalizing essence, which permeated every part of my body, rendering me highly clairvoyant.

At about four o'clock on the day of my father's decease, while standing at the foot of his bed, where he was lying on his side profoundly unconscious of all external surroundings, I perceived clairvoyantly a perfectly transparent luminous vapor issuing from the nape of his neck. As it poured forth it took the form of an elongated pear. The upper and wider portion of this pear-shaped luminosity gradually ascended towards the ceiling, the lower and pointed parts remaining still attached to the neck. My inner vision was opened twice or thrice whilst this action was going on, which enabled me to witness the escape of the spirit before the final separation. At the same time I was clairaudiently directed what to do for the furtherance of the speedy release of the spirit. One injunction was not to approach too near the bed, as the presence of other influences would tend to retard the spirit's departure.

At seven o'clock the same evening, whilst conversing with members of my family in the adjoining room, I perceived clairvoyantly this same luminous vaporous form approach my mother, it having passed through the wall at about an altitude of a yard from the floor. Clairaudiently I distinctly heard her name plaintively called out more than once when the luminous form gradually ascended and disappeared. I had time to observe its construction generally, and could trace the outline of the spirit as yet not fully expanded to the form spirits attain after inhaling the purer ether of the spirit realm.

The last flicker of life passed over my father's face at about eight o'clock. From what I had thus far witnessed, it would appear that the spirit had already left the physical body some short time previously to the final dissolution, and that the breathing, which continued to the last, was simply automatic. Nevertheless there may have still existed some imperceptibly fine link connecting soul and body until the last, when the final separation might really have taken place.

A few days after this event I saw clairvoyantly my father's fully developed spirit bright and radiant. A test of identity accompanied his presence.

During my father's illness, my inner vision had on several occasions been opened, and I noticed from time to time how much brighter the spiritual essence surrounding him gradually became. He possessed all those inherent virtues qualifying him for a happy future."—*Light (London).*

Dr. Babbitt's New Book.

From advanced sheets of the new work, soon to be published by Dr. E. D. Babbitt, of New York, we give extracts to foreshadow its quality. They read well.

SPIRITUALISM LEADS TO NOBLER LIVING.

This it does by its beautiful revelations of a higher life and of the true and pure elements of character required to attain to the most exalted joys and privileges hereafter. This it does also by encouraging the individual with thoughts of the loving heaven above him and the divine possibilities within him. More than that, the sensitive, spiritualized mind easily realizes or even feels the influence of dear departed friends and knows that they can look into his very thoughts and are ready to rejoice at every good deed and grieve at every wrong step. Then there is a firing up of the nobler impulses by the spirit workers, and a grandeur of life sometimes developed which is often far above that which unaided natures can attain to.

When some pious person came to A. J. Davis in his boyhood, asked him if "he had made his peace with God," he being an innocent child of nature, was not aware that there was any cause for warfare between God and himself, and when the man, being a little provoked at his indifference, signified to him that God would doubtless give him over to everlasting destruction, his heart was filled with bitterness at such an unjust idea and he felt as though he would curse God and man and not try to be good. Finally he heard a voice saying "the friend is mistaken," which brought him back to the kindlier feelings again. Young Davis is a type of all mankind, who have been hardened and even brutalized by their fierce pictures of Deity, so that in the church, the family, the school and in civil life, punishment and fear have been the great controlling forces aimed at....

Spiritualism leads to better living not only by its superior knowledge of the laws of force and of life itself, but by causing the individual to realize that the eyes of dear departed friends are ever upon him even in his most secret thoughts and actions. A friend says, "Imperfect as I am now, I am far better than when a member of the church, for now I realize that the loving eye of a mother or other friend is upon me, so that when even my most secret thoughts tend toward impurity or wrong, I banish them at once. It is the secret thoughts that ultimate in character. When in the church I was told that the eye of God was ever upon me, but that was something that I could not realize for he seems so intangible and distant to us imperfect mortals. Then I was more particular about my outward conduct, but now I am more in earnest about my inner life and know better how to receive help from above."....

Gerrit Smith says: "We have neighbors whose religious life has been greatly improved by their interest in Spiritualism. A favorite and very winning doctrine of the Spiritualists is, that a wicked man attracts wicked spirits, and a good man good ones. How protective, purifying and every way happy, must be its influence on him who truly believes it. How efficient the motive it furnishes to avoid a bad and pursue a good life. I have no doubt that in proportion to their numbers, Spiritualists cast ten-fold as many votes for the abolition and temperance ticket as did others."

Revised New Testament and "Companion" Volume.

The University Presses of England, the official printers of the Revised New Testament, have consented to issue for the American market very low-priced editions. Each copy will bear the certificate of the revisers as a guarantee of its correctness. The cheapest edition will be in Nonpareil type, 32 mo., and will be retailed at 15 cents paper bound, and 20 cents, cloth bound. The next cheapest edition will be in Brevier type, and will be sold at 50 cents, cloth bound. The books will be beautifully printed, as are all of the Bibles of the University Presses. May 17th has been fixed as the day of issue in both countries.

The Companion to the Revised New Testament—explaining the reasons for the changes made on the Authorized Versions, by Alex Roberts, D. D., member of the English Revision Committee—will be issued in cheap form, through an arrangement with the English publishers. The American edition will have, bound in the same volume, a second book now preparing by a member of the American Committee of Revision, who has been connected with the work from the beginning, and who is acquainted with all the facts. This second book will be an explanation of the Appendix to the Revised New Testament. It may not be generally known that, by an arrangement between the two Committees of Revision, the changes suggested by the American Committee, but which were not finally adopted by the English Committee, are to be published as an appendix to the Revised New Testament. The *Companion* volume will be then an explanation of *all* the changes thought advisable by either committee. This book will be indispensable to a right understanding of the revision. To correct any misapprehension, it is well to add that by far the greater part of the changes suggested by the American Committee were adopted by the English Committee. This cheap edition of the combined books, although authorized and copyrighted, will be sold for 25 cents. Those desiring it on the day of issue are requested to forward their orders at once to the publishers.

Both books—the Revised New Testament and this "Companion" volume will be issued, and sold as above, by I. K. Funk & Co., 10 and 12 Dey Street, New York.

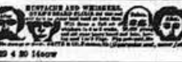
The Phrenological Magazine. (L. N. Fowler, London, Eng.) Contents: Baroness Burdett-Coutts Bartlett; The Zulus and their Phrenology; Food and Mind; The Face as Indicative of Character; Preface to the Analysis of Perception; Revisiting; Nature's Music; Madge; Reminiscences of Dr. Spurzheim; An Extraordinary Case of Hypnotism; Facts and Gossip; Answers to Correspondents.

St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Mammoth Cave, Kentucky; Miss Haslett's Chickens; Used to Be; Eva Herwig; Timely Topics; The Whistling Club; The Mother's Hour; The Girls; Hospitality; Chow-Chow; Scenes and Reflections; Victor Hugo; Fashions for April; Editorial; Miscellany, Etc.

The Young Scientist. (Industrial Publishing Co., New York.) A Practical Journal of Home Arts.

The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Editorial; Preparation; Correspondence; Notes and Queries; Grammar Department; Department of Theory and Practice; Examination Department; Publishers Department.

The Journal of Science. (Journal of Science Co., Chicago.) A paper devoted to Practical Scientific Instruction.





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Subscriptions not paid in advance are charged at the old price of $3.15 per year. To accommodate many old Subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons as our terms are PAYMENT IN ADVANCE.

Trance and Inspirational Poetry.

We have before us a communication from an excellent woman, sent as a spirit-message. A part is prose and a part poetry, and it is not wanting in good ideas. Last week a spirit-poem was handed in, written by a woman of ability and character, and certainly worthy of commendation for its inspired thought and insight. But in both cases, the rhythm and metre were imperfect, the verbiage lacking in the fine fitness that poetry demands.

In one case we could use only a part of the poem, and in the other several changes were needed, and we did, in the way of omission and change, what respectful kindness to the writers and a wish to give their effusions the best form, prompted us to do. This just finished task suggests a few words on trance and inspirational poetry. A few such poems are models of fine poetic style, of smooth and equal measure giving force and ease to glowing utterances. Years ago, before he had wandered off into some erratic associative movements, in which he aims to be a spiritual autocrat, Thomas L. Harris wrote two volumes of poems: "The Lyric of the Golden Age" and the "Epic of the Starry Heavens," redundant in style and overloaded with imagery, yet with pages of admirable verse fit to pass any fair criticism. These books were written very rapidly under some spirit-inspiration, as he felt. The poems of Lizzie Doten have noble thoughts set to stirring or sweet words, as their mood changes. They should be widely known and appreciated, and will be some day, for they are to last and grow in many hearts. Other instances of fine spirit poems might be given, and the poems which are inspired by the spiritual idea of the life beyond are, and ever have been, the golden songs of the ages.

But the fact is that a large part of the trance or inspirational poetry of our own day is sadly lacking in perfection, halts and jangles, or is redundant in words while deficient in soul and significance. One must pare off a great deal of shell to get at the core, must strip away any amount of ragged husk to reach the grain. An enthusiasm, kind but blind, calls for its publication, and when in print the outside critic laughs at it, or smiles in pity if he be kindly disposed. Much of it had far better never get beyond the voice of the speaker or the private chamber of the writer, unless we can have some method of revision that must come with new views of the whole matter. A too prevalent, but mistaken, idea is that the poem, fresh from the angels, must be given just as first spoken or written, that revision or change is a sort of desecration, or at least a process that would mar its beauty. We forget that these angels—granting, for the argument's sake, that they are the authors—are simply human beings in a higher stage of life, men and women like ourselves, only farther advanced in many cases, but not in all. In the history of poets who claim no personal inspiration or control by spirits (some of them, however, may have it, others not), we find a few rare cases where their verse flows rapidly, needing little or no revision, but in the large majority of cases, even of the great poets, their productions, as given to the world, have undergone careful and repeated revision and change, keeping the ideas but modifying thought and expression. Byron, for instance, wrote fervidly and with intense rapidity, yet his manuscripts show numerous erasures and additions, sometimes changed time after time, for finer perfectness and greater power. Other like instances might be given, but this is enough for the lesson it gives. That lesson is: utter or write the poem in the glow of inspiration, or the consciousness of control by spirit-power, and let thought and word come as they will and must, then at fit time sit down and revise, carefully yet with open and receptive mind. Take in the whole subject, be filled by the thought until you see where change would perfect and enrich it.

If your spirit control is wise you will get help in this revision, and sometimes be prompted to toss the hasty and halting rhymes into the fire. Generally the result would be a briefer, nobler and more perfect poem, worthy its supernal origin, rather than the trashy weakness of so much we now see. Give us less, but better, trance poetry.

It is a too common practice for mediums to ask an audience to give subjects for a poem, take up a half dozen or so of mixed and incongruous topics coming from the crowd, and then reel off a rhyme which aims to touch and treat them all, and which does skim over them in some poor way, with bursts of turbid words mingled with jingling platitudes. An occasional effort like this may serve a purpose of showing rapid and versatile thought and language, but the too frequent practice does not, and cannot, result in poetry in any high sense of the word. No man or woman in the earthly form can do full justice to topics so treated, and no man or woman from the celestial realms can do full justice to their subjects or themselves in this way. Let the poet here or from the other shore utter his own inspiration, and speak or write on his own subject, and you go up higher and are spiritually fed and enriched. If you want utterances in verse or prose, comparatively poor and fit to feed a morbid sensationalism, load your medium down with a variety of topics, good and bad. If you want high inspiration, power and grace and truth to uplift and enlarge, let him choose his own subject and obey the mood of the hour. Then you may, indeed hear the wisdom of angels. If that wisdom is to be put in print, let careful revision be made of it, that its gold may be shaped and purified.

Thoughtless audiences injure mediums and fail to find that "all is not gold that glitters." To turn the winds of heaven, that blow where they list, is less absurd than to try to turn the tide of inspiration into some shallow channels of our own hasty choosing, and so waste and divide its clear and healthy flow into the turbid dribble of muddy waters, dropping into stagnant swamps.

We do not want sensational methods to call marvel-seeking crowds, or stimulate the wonder-loving faculties of thoughtless readers; but we do need the best and truest idea of the methods by which we can open the way for the finest spiritual influx. We must understand that, as even fine gold needs refining that its beauty and use may be more perfect, so the poem from the angels needs careful revision that we may have "thoughts that breathe in words that burn," golden melodies in measure and rhythm fit for the music of the immortals, and not the jingle and jangle of poor words that we sometimes hear called trance poetry. For the good of mediums and of hearers and readers these frank, but needed, suggestions are made.

"Sygzisnoscism."

It is reported in the daily journals that Dr. W. A. Hammond is creating quite a sensation in New York, by his lectures and experiments on "hypnotism," or old style mesmerism or magnetism. This learned doctor must have a very scientific—that is very incomprehensible—name, and so he styles it "sygzisnoscism," which he kindly tells us means "the agreeing of one mind with another mind." The subjects are selected and psychologized and made to go through the operations of forgery, robbery, etc., while under the operator's control. The very scientific Dr. Beard has a hand in explaining the matter, and says: "There is a suspension of the functions of the medial tract of the brain, and an acceleration of the activity of the lateral tracts in mesmeric trance." That must be just how it is! Both these learned pundits agree "that no mysterious agency is transmitted from the operator's person to that of the subject, and that the idea of a preternatural control is also erroneous." That is, when the operator makes the mesmerized subject the creature and tool of his will, he transmits nothing to him! does not influence or control him! This is about like saying that if we knock a man down with a club, we transmit no agency or control over him by the act, for although the stroke and the contact of the club with his poor head, followed by his fall, are visible, yet the will that nerves our arm for the blow and the control we thus exercise over the prostrate man are "mysterious" and "preternatural" like the psychological or magnetic power Dr. Hammond, or his operator, exercises over his "sygzisnoscismated" subjects.

One thing is plain: these men are stumbling and groping along toward some common-sense knowledge of psychologic laws and powers, such as a great many intelligent Spiritualists who could not even spell "sygzisnoscism"—much less define it—have reached years ago. Dr. Carpenter, the well known psychological lecturer and experimenter, had done something in the way of informing these men of his methods and showing them his experiments. Dr. Beard has acknowledged his aid, justly and frankly, but Dr. Hammond has not even the grace to say that Carpenter has rendered him any service. Is that want of grace and justice scientific?

However, let the poor men stumble along, or walk on the stilts of sygzisnostic words, and they will get a little light and fall into the rear in the onward march of psychological and spiritual research and attainment.

Woman Suffrage—Oregon to England.

We group together several items showing the growth over a wide range on the globe, of what seems a coming event. From Oregon comes to us *The New Northwest*, full of Mrs. Duniway's editorial vigor and earnestness in advocacy of woman suffrage and independent thought on all subjects.

At Lincoln, Neb., Judge Mason, a leading lawyer, has spoken ably for the suffragists, Hon. E. M. Cornell is a valued helper, and a monthly paper is to be started and the State canvassed for a vote of the people on the question this fall, as the Legislature has ordered. Woman suffrage in Wyoming is said to work well, and this is encouragement to its Nebraska advocates.

From the capital city of Wisconsin, we find an *Inter-Ocean* telegram as follows:

"The meeting of Madison ladies for the purpose of forming a State suffrage association was held this afternoon (April 7th), at the residence of Mrs. Bascom, wife of the President of the State University. Many of the leading ladies of this city were present. A constitution and by-laws was reported and adopted, and the name declared to be the "Woman's Equal Suffrage Association of Wisconsin." The following officers were elected: President, Mrs. John Bascom; Vice President, Mrs. J. E. Irish; Recording Secretary, Alice E. Craig; Corresponding Secretaries, Mrs. Blanche Delaplaine, Ella A. Giles and Mrs. J. M. Oliver; Treasurer, Mrs. Wm. Dudley. The intention is to make a vigorous campaign in behalf of female suffrage in the coming elections. The society thus formed will be the head center of the movement, with branches to be established in all parts of the state."

In *Harper's Weekly*, George W. Curtis writes: "Governor Cornell, of New York, is very friendly to the voting of women in the management of schools; but Gov. Long, of Massachusetts, makes a strong statement of the equal right of all tax-payers and property owners to a voice in the general government of the State and nation. It would be very hard to answer upon American principles the Governor's presentation of the case."

The Woman's Journal, in Boston, edited by Lucy Stone, and with Mrs. Mary A. Livermore as correspondent, is well sustained, and The American Woman Suffrage Association, under care of these ladies and others has its anniversary next month.

The National Citizen, at Syracuse, New York, with Mrs. M. J. Gage as editor, goes over the land successfully and widely, as do *Woman's Words* from Philadelphia, and other journals issued for the same object. Many newspapers have a woman's department, edited by a lady, and devoted to the higher culture and truer freedom of woman, as for instance Mrs. Boynton Harbert's department so well filled in the Chicago *Inter-Ocean*, and Mrs. Poole's admirable department in the RELIGIO-PHILOSOPHICAL JOURNAL.

The National Woman Suffrage Association meets in Boston May 26th and 27th, Mrs. E. C. Stanton, Susan B. Anthony and others in charge. Of their New York co-workers, Mrs. Slocum, Mrs. L. D. Blake and Mrs. Lozier are seriously ill and will be missed, but others are in health to go on with the work. Mrs. E. L. Saxon, well known to our readers, is soon to be in Texas for woman suffrage. Frances Willard, of this city, is south on a temperance tour, but the women who want the ballot for temperance will soon want it, on equal terms with men, for all matters.

In England property-holding women can vote on municipal affairs in cities, and have cast their ballots by thousands for years, and an agitation for parliamentary suffrage, equal with men, is advocated by men and women of high standing and influence. The *Englishwomen's Review* says: "The little Island of Man, which has its own Legislature more than one thousand years old, chosen by election like Parliament or Congress, has passed a law enabling women owners of real property to vote in this election. To be fair, women occupiers ought to have been enfranchised also, but the Council, the second House, could not go so far; but this is an important step, though the island is so small in extent."

So moves the world, from Nebraska to England, and in Europe the same sentiment is on the gain.

Evolution in the Religio-Philosophical Journal Office.

After ten days of clatter and confusion,—of dusty heaps of books and papers, of ladders and paint-pots and white-wash brushes—order is evolved out of chaos. Books are ranged on nicely varnished shelves, the JOURNAL and other spiritual papers, laid on a fresh counter for customers; our printers rejoice in clean walls, and the desks, tables and pictures of our business and editorial rooms are in place, fresh and beautiful. All who doubt this are welcome to call and see.

The doctrine of evolution is true, it is verified here and now, out of confusion has come order,—all by the constant action of law without any miracle or supernaturalism. But that law came from will design and intelligence, aiming at the good result now reached. So our friend Denton is right; and there is mind behind evolution.

Australia—The Harbinger of Light.

From the great Continent-Island of the Southern Ocean, and from the city of Melbourne, grown up from the desolate ground in thirty years to 250,000 people, comes the *Harbinger of Light*, a large handsome sheet filled with valuable articles, notices of meetings and signs of spiritual life in that region.

An editorial shows that they, too, are learning through some trial the great lesson of wise and orderly liberty of thought and speech. It says:

It is the boast of Spiritualists that they have no creed, and that beyond the acceptance of certain broad principles which common sense would declare as essential to the assumption of the title, the widest latitude is allowed for the expression of opinions on religious subjects, as diverse as the poles of a magnet. That this liberty of thought and speech is an advantage few thinking people will deny, but as with many other good things that are right in principle the advantage is not absolute and is neutralized to some extent by the disadvantages that pertain to it, one of which is the preponderating iconoclastic tendency of the discussions held under the auspices of spiritual associations in this city and elsewhere....

The cry of the people is for "Light, More Light," and who can respond so fully to this call as those who are recipients of light from above? In the arena of polemics, spiritual light only appears in scintillations and rarely effects permanent illumination, but in the calm dispassionate presentation of harmonious thoughts there is a power and potency more permanent in its effects and more soul satisfying than theological discussions can possibly be. We do not blame the associations referred to who in the absence of professional speakers often find great difficulty in obtaining competent volunteers to fill their platforms and cannot dictate the subjects they are to speak upon, but we would appeal to those speakers who have the cause of Spiritualism at heart, and whose feet are sound, to avoid treading on the corns of their more tender footed and often tender hearted brethren. There is no need to stir up the rubbish when ground is already prepared to build upon, or to use a sledge hammer and crowbar for work that can be more delicately and efficiently performed by the aid of a mallet and fine chisel. A little wise forethought on the moral influence of a contemplated subject would enable speakers to steer clear of polemics, and certainly produce a more favorable impression of the ethics of Spiritualism upon visitors, than theological controversies or iconoclastic disputations."

To be frank and true, strong when need be to rebuke wrong, but serene in spirit, and in a meeting for free speech to express opinions frankly yet not in a disputatious spirit toward those who may differ, is what we must aim at, if free meetings are to be useful and successful. We see human nature at the antipodes is the same as here.

Bigotry is at work, there as here too. A letter in the *Harbinger* tells of shameful efforts to stain the fair memory of a good and true man—Rev. John Tyerman—an eloquent advocate of Spiritualism, whose visit to this country is remembered with pleasure by many. The writer says:

"When one reads such slanders as those published by the *Methodist Advocate*, or the *Protestant Standard*, and other one sided journals in re the late Mr. Tyerman, it makes one burn with honest indignation. To insert, as those papers have done, such slanders, is an action mean, cowardly, low, vulgar; in fact, to speak the truth, I cannot find terms strong enough to use in denunciation of such vile calumny and bitter spleen. It is a pity the reverend gentlemen who edit some of these washy papers are not possessed of a hundredth part of the education, honesty, straightforwardness, and plain outspokenness of our deceased friend.

Such is my admiration for the late Mr. Tyerman that I would suggest a monument be erected to his memory, and that his likeness find a place in the home of every Spiritualist. I am glad steps are being taken to place Mrs. Tyerman beyond immediate want."

Across the wide seas we send greeting to *The Harbinger of Light*.

Henry France—Testimonial, &c.

We have received a testimonial setting forth that good materializations and other phenomena, with Mr. France as medium and the conditions thorough yet fair, occurred at Glen's Falls, New York, in 1878, in presence of Meredith B. Little, J. L. Kenworthy, and six others, who all give their names.

This leads us to say that while Mr. France, and Mr. Smith his agent, were in Chicago, they were at our house two days, and each evening their cabinet, a simple frame with cambric curtains, was set up in our sitting-rooms, a company of a dozen invited guests were present, and Mr. France readily accepted good test conditions. Both he and Mr. Smith impressed us as honest persons. The company treated them with kindly courtesy, but the manifestations indicated a want of power. This medium power Mr. France may, we hope, recover, by rest and quiet for a time, and we say this much to do fair justice to him and the truth.

The Thing, not The Name.

We have given a good deal of space to the discussion of Spiritualism or Christian Spiritualism, which? and some good points have been brought out, but the statements, comments and criticisms are endless, and too long continuance of this matter profitless. A criticism of Emmette Coleman, from an eastern correspondent, is the last missive. It is as fit for publication as some others we have used, but we must ask these good people, on both sides, to wait. Let us join to seek more of *the thing*—in idea, and fact, and life,—and let the name rest. Meanwhile Spiritualism is good, and when we get, and live out, more and better of that the time may come to see about a prefix.

Andrew Jackson Davis's Appeal for Free Investigation.

To the Editor of the Religio-Philosophical Journal:

Superior intelligences in both worlds can not but applaud and bless you, for wisely and bravely replying to the extremely equivocal cry—"Let us have peace!" In a late issue of this paper your editorial upon this text rings out like the voice of the great bell of universal liberty.

Encouraged and stimulated by your manly and true utterance, I now appeal to you to perform an act of justice and good will. There has recently arisen a peculiar and important agitation, and may I depend upon you to testify for me in the very inception thereof, so that truth and justice may have free sway in the minds of your numerous readers?

The present agitation is a mixture—partly personal, partly philosophical. To be more explicit: some of my early and ever-esteemed associates—the faithful and intelligent "Old Scribe" in particular—have recently felt themselves deeply and (as he especially affirms) *conscientiously* moved to inaugurate and prosecute an attack (1) upon me as a person, and (2) upon the Harmonial Philosophy, which I am and have been long publicly teaching.

Some items of all this have already been widely circulated by means of your hospitable pages. As a consequence some of my personal friends have written you to discourage and suppress these attacks—(1) because, in their candid judgments, your columns could be more profitably filled, and (2) because the "Cause of Spiritualism" might thereby be very seriously retarded, if not permanently damaged.

For some reasons best known to yourself, the wishes of these friends have prevailed; therefore the guns of the advancing enemy have been silenced in your part of the field. Repulsed by those editorial walls, and impelled by the alleged feelings of irresistible conscientiousness, I am informed that the attacking parties (who are they all?) have taken a position in the very centre of the "Dismal Swamp" of modern Spiritualism. I am told that in this unwholesome wilderness they have strongly fortified themselves, and they may not be followed by any self-respecting soldiers of the regular army. From this safe retreat, it is said, the aforesaid conscientious antagonists have recently opened fire upon me and others, accompanied with threatenings of great slaughter.

Now, Col. Bundy! thou brave leader of a fearless and sweeping investigation! I appeal to you: Will you yield a frank and free testimony in my behalf? and also in behalf of the work in which you know me to be constantly engaged? Will you be as fraternal as you are just in the beginning of this present agitation? Will you permit me to interrogate you in the presence of my opponents? Will you answer before the grand jury of your thoughtful readers, this question: *Have I not by private correspondence many times urged you to open your columns freely to Brother Fishbough, or to any other serious and worthy person who claims to feel called upon to assail me personally, or who honestly desires to demonstrate the existence of errors in my teachings?*

Doubtless you have your own cogent reasons for suppressing and precluding such controversies: and I am not disposed to differ with you, or to contend with my friends, in these prudent reasonings; but on the other hand do you not instantly perceive the reasonableness and obvious justice of my desire to be correctly understood by my fellow-men? In a word, in the very inception of criticisms and vague threatenings, I desire, with the strongest possible emphasis, *to be put on record right*, namely, as the uncompromising friend of all fair and impartial investigation. "Let truth and falsehood grapple!" Dear editor, in conclusion, I simply solicit your testimony of your own private knowledge concerning my true position in the premises.

A. J. DAVIS.

New York, 126 W. 11th street.

We cheerfully bear witness to the fact that Mr. Davis wrote us, strongly urging that space in the JOURNAL'S columns be allowed Dr. Fishbough and all others who desire to review or criticise his life and writings. Mr. Davis not only desired it in this instance, but on former occasions has evinced the same spirit. So far as we can judge from his letters and conversation, he is actuated by no other motive than that the truth and the *whole* truth about all matters shall be known to all people. The following copy of a letter to Dr. Fishbough sufficiently defines our position and therewith we rest the case:

Chicago, Feb. 8, 1881.

DR. WM. FISHBOUGH,
829 DeKalb Ave., Brooklyn, N. Y.

Dear Doctor:—I have carefully considered the question as to whether it were on the whole advisable for me to throw open the columns of the JOURNAL for the discussion sure to ensue upon the publication of your Davis articles. Desiring to do that which should best conserve the interests of truth and of the cause of Spiritualism I have been slow to make up my mind. It is, however, now very clear to me that I cannot open my paper to the flood of matter from all quarters, without greatly lessening the interest in the paper. A discussion that would extend over hundreds of columns, and so far as the majority are concerned, settle nothing in their minds not now settled, would hardly be the thing for me to let go on in my paper. The clearing up of the vexed questions in this and other cases would well fill a periodical especially devoted to such work.

Fraternally yours,
JNO. C. BUNDY.

W. Paine, M. D., formerly of Philadelphia, was in the city last week, and attended one of Mrs. Maud Lord's séances. The Doctor is very critical in his examination of the various claims of Spiritualism, and what he accepts must be able to stand the closest scrutiny. At Mrs. Lord's séance several of his friends who had passed to spirit-life and who were total strangers to the medium, came to him, touched him and announced their respective names in an audible voice. He was highly pleased with the manifestations. Dr. Paine has located at Grand Haven, Mich., where he has established a sanitarium.

Mrs. M. J. Wilcoxson—Touching Letter from her Sister.

Last week we had only time to give brief mention of the translation of this faithful and spiritually gifted woman. For years our readers have enjoyed her occasional letters in our columns, and have had reports of her lectures and abundant labors for Spiritualism in different parts of the country. She was quiet in her ways, never sought to be seen and praised, did her work for its own sacredness, and so her words, and her beautiful womanly life, have blessed many and given light and harmony to many homes where she has been a guest. She was gentle yet firm and brave, an advocate of the sanctity of marriage, an upholder of pure ethics, clean morals and a high ideal of spiritual culture. Born August 20th, 1819, her life on earth had reached sixty-two years, the past fifteen years "abundant in labor" as a modern Apostle of the New Dispensation—voice and pen and hand never idle.

The kindness of Mr. Macky and family in Colorado, made her declining health less painful, and she passed over with these good friends around her. From womanhood to angelhood has been her natural and beautiful transition. Released from bodily pain and infirmity she has gained immortal youth and ample scope for larger deeds, diviner inspirations, and that growth which was her ideal here. Her loving relatives and friends will soon reach a chastened joy assuaging their tender grief—a feeling that she has gained a higher life.

The following letter from her sister shows the sweet affection that sent her, in spirit, to the distant bedside, and its tribute of affection fitly closes and perfects our word on this nobly faithful woman:

To the Editor of the Religio-Philosophical Journal:

I have just received the sad intelligence that my very dear sister, M. J. Wilcoxson, passed on to her spirit home Friday, April 1st, from Boulder, Colorado. Little did I think, when reading her letter in the JOURNAL of March 26th, that it would be the last from her pen. She long ago exacted from me a promise that if she was called home first, I would inform the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, who, she said, knew how long and faithfully she had worked for our glorious cause, until failing health deprived her of so doing. Our hearts are made sad by this bereavement, and I shall miss her more than words can tell. She has borne with me my sorrows as well as joys. She leaves an aged mother, two brothers and five sisters, besides a host of friends in nearly all the States. Will your great heart of kindness allow notice of her departure in your pages, with such consolation to her surviving friends as you deem proper? I know she is not dead. Methinks I hear her footsteps on the threshold and her voice, as when we last parted, saying: "Do not mourn over this mortal parting."

Last Thursday night, or rather towards morning, I was awakened by a pulling of the bedclothes, which at first somewhat frightened me. Soon after I saw my sister standing close to me, and she said: "I thought I would tell you I was going away very soon." She found very kind friends at her home in Colorado, who did all in their power to keep her yet longer in the body, yet she obeyed the angel's call. All blessings on her arisen spirit!

Truly yours,
MRS. EMELINE S. FAIRCHILD.
Newton, Fairfield Co., Conn., April 4th, 1881.

Felix Adler tells his New York audience that "John Bright was right when he recently said that one thing he most profoundly believes—that nothing among mankind has done more to destroy truthfulness than forcing men to take an oath. Bradlaugh need not sit in the House at all if they will not permit him to sit there except by doing violence to his conscience, but he can stand outside the door of the House of Parliament and knock so long for entrance until all England shall hear, and the law makers shall be compelled to thrown open that gateway which at first was open only wide enough to admit the Protestant, and then was opened a little wider to admit the Catholic, and then was opened still wider to admit the Jew, so wide open as to admit also the free thinker, who subscribes to no form of received religious belief, but who comes with a man's simple statement, based on his manly honor and conscience, as the sufficient pledge for the fulfillment of his duties."

Babbitt's Lamp Shade.

Dr. E. D. Babbitt sends us from New York two of his lamp-shades and a holder—a beautiful and useful device to soften the too strong light of kerosene or gas—which should always be done if timely preservation of poor eyes is of any consequence. Dr. B. has paid scientific regard to "the principles of light and color" in the prepared paper (tough like leather), of this shade, which is a delicate blue of various grades, giving a solar, lunar, stellar and shadow side, as turned in different ways. It is useful, and beautiful, and cheap. See advertisement.

Dr. Collins Eloped from Anna Eva Fay.

Buffalo newspapers give long and sensational reports of the elopement of a Dr. E. H. Collins who married last fall, in Canada, Anna Eva Fay whom he has now deserted. Mrs. Collins or Fay is a notorious self-styled spirit-medium, who has been exposed several times, but who still goes on in her poor way. Collins took money and jewels and left her in grief and trouble. She is "booked for a performance in Cleveland, April 14th," as reports say. Let Spiritualists there stay away from it.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

William Denton is in San Francisco.

A. B. North thinks a good test medium in Scranton, Pa., for a few weeks.

Dr. Alice B. Stockham is lecturing on health topics at Topeka, Kansas.

J. M. Peebles was lecturing on "Travels in the East," in Van Wert, Ohio, April 16th.

The widow of Theodore Parker passed away at Boston, April 9th, aged 67 years.

The Editor of the RELIGIO-PHILOSOPHICAL JOURNAL and his family, have gone to Arkansas Hot Springs for rest and health.

Dr. J. K. Bailey has been lecturing at Chebanse, Ill., and other places lately, with good success.

Mrs. E. L. Watson has large audiences, and is greatly liked in San Francisco. She is a true and earnest woman.

The Voice of Angels has a spirit-message given as from D. C. Densmore, well worded and full of interest in *The Voice.*

A big St. Elmo hand-bill comes to us—a pretentious fraud promising spiritual wonders. Let such nonsense alone.

Mr. E. P. Slade, of the *Evening Journal*, Berlin, Wis., called at our office on his way to Colorado, for rest and sight-seeing.

Lyman C. Howe speaks at Scranton, Pa., another month, in May; at Wilkesbarre, Pa., about April 26th. Let him be constantly occupied and good will be done.

Pierre Bonaparte, cousin of the ex-Emperor, Louis Napoleon, died lately at Paris. He was chiefly noted as a hot tempered fighter and a duellist—the bad blood of a bad race.

G. B. Stebbins speaks at Worcester, Mass., Sundays, May 1st and 8th; at Providence, R. I., Sunday, May 15th; at East Dennis (Cape Cod), Sunday, May 22nd; at Stafford, Ct., Sunday, May 29th.

Dr. Tyng, late rector of the Church of the Holy Trinity, New York, denies that he is about to embrace Roman Catholicism. He says the report was raised by his sermon on "Modern Miracles" preached last winter.

St. Elmo, a pretended medium, was thoroughly exposed, caught in the materialization effort of his assistant, by N. Reid and Mr. Wells, both old Spiritualists. So writes R. Baker from Vicksburgh, Mich. Let such fellows as this tricky saint alone.

Easter Sunday has just passed—the 17th. City churches had beautiful floral decorations and special services in different sects. So far as all this helps a resurrection of truth and an ideal of a sweeter life, all well; so far as it keeps up a superstitious idolatry of "the man Christ Jesus," not well or wise.

The notorious dead-beat and swindler, Col. D. M. Fox, is now raiding Iowa. We trust he will not be able to pluck as many geese in that State as he has in others. Our subscribers will do well to carefully avoid all business transactions with him.

The West End Opera House meetings on Sundays at 3 o'clock P. M., are full. Short speeches, music and tests by mediums fill the time and interest and instruct the audiences. They are learning how to give their views frankly and earnestly, yet without personal controversy or dogmatic disputation.

Warren Chase writes that he expects to start East, from California, the last of April, to stop at Salt Lake, Council Bluffs and Des Moines, and reach Chicago about May 1st, and hopes to see old friends here, and stop to lecture once. He visits a son in Michigan; to return to his California home in the autumn. He is no longer editor of the *Santa Barbara Independent.*

M. M. Pomeroy—"Brick Pomeroy," has a newspaper—*The Great West*—at Denver, which seems largely an organ of sundry mining companies in the most prominent of which he is interested. Notwithstanding his zeal for "fiat money" he seems not averse to gold and silver, anxious, in fact, to find them, and especially anxious to induce others to join in the search.

"After Dogmatic Theology What? Materialism or a Spiritual Philosophy and Natural Religion," by G. B. Stebbins. The late Epes Sargent, a highly competent judge, said: "We commend this book very earnestly to Spiritualists and to all truth seekers. It presents spirit facts, strong and clear, and conclusions scientific, rational and inspiring." On sale at this office, cloth 75 cents, paper 50 cents.

On Sunday, March 26th, Capt. H. H. Brown closed his engagement of 25 Sundays at Willimantic, Conn. He took part in the anniversary exercises in Music Hall, Boston, the 31st, and gave the anniversary address in Lynn, April 1st. He gave two addresses in Lynn, Sunday, April 3rd. He spoke in Berkley Hall, Boston, the afternoon of the 10th, and in Chelsea, in the evening; at Baldwinsville, Mass., the 12th. Friends will please take note that his address for the summer is Saratoga Springs, N. Y. He is open to engagements in any part of the country.

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y.—Conference Meetings every Sunday 3 P. M., in Novelty Hall, 611 Fulton St., near Flatbush avenue.

Brooklyn (N. Y.) Spiritual Fraternity holds Sunday Services in Novelty Hall, 611 Fulton street, near Flatbush avenue, every Sunday at 10½ A. M. and 7½ P. M.
Speakers engaged: April, J. Frank Baxter.
Conference Meetings every Sunday at 3 P. M.
April 26, "The Higher Aspects of Spiritualism." Mrs. Hope Whipple.
April 3rd, Mrs. A. E. Cooley, M. D., New York City.
S. B. NICHOLS, President.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7½ P. M., in Latham Hall, 5th st., near Grand.
D. M. COLE, President.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Street.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.
P. E. FARNSWORTH, Secretary.
Address Box 4400 P. O.

Passed to Spirit-Life.

HENRY STUBBS passed to spirit-life at his residence, Long Lake, Hennepin county, Minnesota, April 8th, 1881.

He was born in Preble county, Ohio, April 17th, 1808, lacking four days of living [illegible] his [illegible] anniversary. He died with a firm belief he should meet [illegible] that had passed before him. None knew him but to love him.
C. H. STUBBS.

MRS. M. E. MORRISON, wife of Stephen A. Morrison of Saugatuck, Michigan, passed to spirit-life March 19th, 1881. Her funeral was largely attended, and services conducted by Mrs. L. A. Pearsall.

Our sister was a martyr to the cause of truth. She was one of the pioneers of Spiritualism, having been a believer over 25 years and a medium of beautiful thoughts and aspirations, and had strong and trying opposition. No doubt the seeds sown by her beautiful example will bear fruit a hundred fold. She has been a subscriber of the JOURNAL for a number of years.
MRS. H. FULLER.
Saugatuck, Mich.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Footprints.

BY MRS. A. G. COMSTOCK.

There are many, many footprints leading from our cottage door,
And I see, thro' blinding tear-drops, that they backward turn no more;
I can trace them, sadly trace them, out to where the shadows lie,
Of the pure, white marble's gleaming underneath the wintry sky.

There's the little, tiny impress of glad childhood's dancing feet—
Oh! but when they outward tended, how we missed their music sweet!
Of manhood's lofty bearing, and of woman's gentle tread,
But they all alike are pointing to the garden of the dead.

And there I've wept and wailed, through many a dreary day,—
And lo! some white-robed angel-guide has rolled the stone away;
And from the gloomy portal that the angel opened wide,
I now can see the foot-prints leading up "the other side."

Now I know the dear departed have passed o'er the shining track,
And I know with all my weeping, that I would not call them back;
They have crossed the tideless river, they have reached the other shore,
And I know they now are waiting to conduct my footsteps o'er.

Oft when the evening shadows gather round my cottage door,
Out in the cold gray twilight still I count those footprints o'er;
I seem again to hear sweet voices on the whispering wind,
Breathing words of cheer and comfort to those who are left behind.

We look in each other's faces and the silent tear-drop falls,
As we count the vacant seats within those dear old cottage walls;
But we dread not to follow upward through the silvery sheen—
There our footprints all may mingle and no graves will be between.

The Infallible Bible—Some of the Changes.

Before the publication of the revised version of the infallible book,—the mistakes in which prove it fallible,—the English papers got hold of some of the changes in the new version, and we give part of the most important, as collected by the *Christian Register* from these foreign journals.

The paragraph form has been adopted instead of the division into chapters and verses. It is gratifying to learn also that the syllabus of contents which prefaced each chapter, and which, far from being inspired, was often very misleading, is dispensed with. In conformity with the united testimony of the three great manuscripts, the Sinaitic, Vatican, and Alexandrine, the revisers have expunged from the text, John 5: 3, the words, "waiting for the moving of the water;" Acts 8: 37, "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God;" and Acts 23: 9, "Let us not fight against God." Following the Sinaitic and Vatican manuscripts, they omit Matthew 23: 14, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation;" Mark 9: 44, 46, "where the worm dieth not, and the fire is not quenched;" John 5: 4, "For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had;" and Matthew 6: 13, "For thine is the kingdom, the power, and the glory forever. Amen." The Lord's Prayer now reads thus: Matthew 6: 9-13, "Our Father which art in in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one." Luke 11: 2, 3, 4, "Father, hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And lead us not into temptation."

Of changes in rendering, the revisers have adopted, in conformity with the versions both of Dean Alford and of Drs. Jacob and Green, Matthew 6, "your righteousness" in substitution for "your alms." Matthew 11: 19, in the Authorized Version, "wisdom is justified of her children," rendered by Dean Alford, "at the hands of her children," by Drs. Jacob and Green, "by her children," is translated by the revisers "wisdom is justified by her works." Matthew 19: 17, is now rendered, "Why askest thou me concerning that which is good? One there is who is good." The translation of Mark 8: 36, 37, is thus changed, "For what doth it profit a man to gain the whole world and forfeit his life? For what should a man give in exchange for his life?" substantially following the emendation of the late Dean of Canterbury. In Luke 4: 35, the revisers approach nearer to the rendering of Drs. Jacob and Green than to that of Dean Alford: "This is My Son, My Chosen." Luke 10: 15, will read, "And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades;" in verse 16, "rejecteth" is uniformly substituted for "despiseth." "Hades" is substituted for "hell" in Luke 16: 23. Luke 16: 9 will now read, "make to yourselves friends by means of the mammon of unrighteousness." John 5: 39 is rendered, "Ye search the Scriptures because in them ye think ye have eternal life," a reading which Drs. Jacob and Green approve, but which Dean Alford regarded as less probable than that of the Authorized Version. "Simon, son of John," is uniformly substituted in John 21: 15, 16, and 17, for "Simon, son of Jonas." In Acts 2: 47, we have the emendation, "And the Lord added to them day by day those that were being saved," which the revisers have preferred to Dean Alford's suggestion, "them that were in the way of salvation." "In them that are being saved and in them that are perishing," is also accepted as the rendering of II. Corinthians 2: 15. In Acts 17: 23, we have the inscription on the altar at Athens, to which Paul referred in his address on Mars Hill, thus rendered, "To an Unknown God," a change necessitated by the absence of the definite article in the Greek. Agrippa's oft-quoted remark to Paul is now to stand, "With but little persuasion thou wouldest fain make me a Christian." The revisers have therein adopted a middle course between the Authorized Version and the suggested rendering of Dean Alford,—"Lightly art thou persuading thyself that thou canst make me a Christian." "Probation" is substituted for "experience" in Romans 5: 4; "foreordained" for "predestinated" in Romans 8: 29, 30, and Ephesians 1: 5, 11. In II. Corinthians 11: 19, the reading is henceforth to be, "Ye bear with fools." "Grace be with all them that love our Lord Jesus Christ in uncorruptness" is set forth as preferable to "in sincerity" in Ephesians 6: 24. Philippians 3: 20, 21, has undergone this change: "We wait for a Saviour the Lord Jesus Christ, who shall fashion anew the body of our humiliation (that it may be) conformed to the body of his glory."

D. S. Richards writes: The JOURNAL is one of the very best papers agoing. I wouldn't do without it again if I had to pay five dollars a year. It has been a great help in the good cause in this part of the country.

A Prophecy—Prof. Zollner—Dr. Cyriax—German Spiritualism.

Eighteen years ago at a séance held at the residence of Mr. Heinsohn in Cleveland, a spirit friend informed Dr. Cyriax who was present, that he would go to the father land, Germany, and work as a missionary in spreading the belief in Spiritualism. This was written through Mr. Hudson Tuttle, and when he handed it to the Doctor and it was read, a hearty German laugh was the response, for nothing could have been stated more improbable.

Time went by, and Dr. Cyriax, who was mediumistic, began a strange and rapid development, which would form an interesting volume of narration. He became controlled to speak, and several times appeared before German audiences in the city. He is thoroughly educated and posted in the reforms of the day and abreast of them all. At length Zollner began his investigations, and Mr. Heinsohn, wishing to interest him in the mental as well as physical side, wrote him at length, and alluded to Dr. Cyriax. This at once brought an urgent invitation for Dr. Cyriax to come to Germany, and give séances and lecture. The time was ripe. The prophecy of eighteen years was fulfilled. The Doctor left his extended practice and departed on his mission. He found everything prepared for him. At Bremen on his arrival his expenses even had been paid, and from place to place he has been received as an honored guest. Writing from Leipsig, March 4th, to Mr. Heinsohn, he says:

"Yesterday, Mr. Besser and I called on Professor Zollner, and fortunately we met him at a time when he was at leisure. I was received with the utmost cordiality, and immediately, in a very lively manner, he inquired about you, and when I informed him of your enthusiasm and zeal in behalf of our cause, he jumped from his chair and rapidly pacing the floor exclaimed, 'That is glorious! He is a capital fellow! That is excellent,' etc., etc.

"At first sight Mr. Zollner appears very homely on account of a large swelling (wen) in the right cheek, which distorts the face, but at the same time his amiableness is indescribable and he is full of real child like good-nature. One is so far carried away by his fascinating manner and enthusiasm and by the genial and exalted expression of his countenance, that the homeliness of his face is entirely forgotten, and I was surprised that I was at first so thoroughly impressed with his facial deformity.

"When I told him of the high esteem in which his name is held in the United States on account of his independent course and his energetic and bold advance and his dealing out weighty blows, right and left, against the conceited would-be scientists, who are full of prejudice, that the intelligent people of the United States, therefore, are in full sympathy with his course and feel as though they were closely allied to him, so that many of his admirers desired to hear my judgment concerning him; thereupon with great delight, he took me by the hands and shook them heartily and putting his arm around my neck, in an artless, child-like manner, he replied:

'Yes, yes; write to your fellow countrymen, that the wicked Zollner is a hale and hearty fellow, and that he rejoices on account of the appreciation of his efforts, and that he probably will make a visit to the land of the free, and that we both together, shall struggle for promulgation of truth. We need such able champions as you, and we shall keep together.'

"Then telling me that, with the exception of what he had observed in the presence of Mr. Slade, he was entirely unacquainted with the trance state; and that on the return of his friend Baron von Hoffman (from Berlin) we ought to hold at once some séances, and if the result should be the same as was related to him by a friend of his who had been present at my first trance lecture in Leipsig, then the whole movement would come into a better current (take a better turn). In conclusion he remarked: 'Fourth dimension or not—this makes no difference with me, all I care for, is that truth will be brought to light,' etc. After this conversation, Mr. Z. showed to me a wonderfully deceiving imitation of the lightning, by means of a large electrical machine; also the apparatus invented by Mr. Crookes in London, to produce radiant matter, and his own invention, a Scale-Photometer, a very ingeniously constructed instrument for optical and astronomical purposes," etc., etc.

The first private séance was held Feb. 27th, 1881, with Dr. B. Cyriax, the trance-speaker and medium, and pronounced by Mr. Besser, bookseller in Leipsig, as satisfactory and excellent; the next public séance, Mar. 1st, the small hall overcrowded, as described by same gentleman in a letter to me: "The greatest order prevailed, and even the present wild students behaved very well. The lecture lasted three-quarters of an hour and it was a real treat to listen and learn, and I may say you (Heinsohn), have done a great good, and all respect for your efforts to relieve humanity from ignorance and darkness. We are happy to find in Dr. Cyriax a powerful medium controlled by powerful and instructive spirits. It was a success above all expectation, etc. The third private séance, present 48 persons, has created a high degree of enthusiasm, and as one of the controlling spirits (formerly a Rabbi), a sarcastic, very intelligent Jew, had spoken in his Jewish dialect—the wonder and delight had no bounds, and all present expressed the wish that Professor Zollner ought to hear this Jew. Z. takes a lively part in the anti semitic movement at present ruling."

Since the date of this letter his audiences have constantly increased until it is found difficult to to accommodate the eager crowds. The so-called "stolidity of German materialism," seems to be stricken with the same spirit of unrest that troubles materialism in this country. Materialism is accepted only because of its negation of the unbelievable church doctrines, and its recipients gladly welcome a more hopeful system. J. L.

Babcock Pleads for Quails.

To the Editor of the Religio-Philosophical Journal:

I have received the RELIGIO-PHILOSOPHICAL JOURNAL through your kindness, or that of some one else, and for which I am very grateful. And I see with surprise that friend Bigelow, of Kalamazoo, don't want any more quails. Well, all are not constituted alike. Old Neb. hankered after grass, I hanker after quails, and friend Bigelow hankers after spiritual food. I presume that he has heard me tell the quail story once, or possibly twice, and if he could hear it a few times more I think he would get to like it. In fact, at first I didn't think much of the story myself, but when I began to take it all in, and on figuring found that in order to eat all of those quails in Old Testament days, within the thirty days' time for which they were sent, in the wilderness of Arabia, that each man, woman and child of the Jews would have had to eat sixty-nine bushels at a meal, I began to like it. It shows how good a provider God used to be, and it seems so strange that he will, in these days, let his children starve for the want of quails. I very much question if I shall ever do much more talking in public. I am not much of a talker, and don't know much about spirits, gods, ghosts or devils, and if I can't talk about quails, what am I to do? I was invited to attend the Flint meeting and also invited to address the Spiritualists at Grand Rapids, a few days since. I declined, partly for the reasons that my health was not good, and partly that I don't care to talk unless I think that I can interest the audience. Friend B. says the Spiritualists pay their money to hear a Spiritualist talk; then why do they send for me? Now, I suppose that it cost me more to attend the Paw Paw meeting than it did friend Bigelow, and I listened uncomplainingly to spiritual speeches three-fourths of the time and did not find a word of fault. I threw in all of my time, my wife's plants all froze solid, and $30 would not make us good for the damage sustained by that trip. So, under the circumstances, it does seem as though I ought to be permitted to allude to that shower of quails.

I believe that I have fought orthodoxy at home, in the interest of Spiritualism, more than all of the Spiritualists in St. John's, and they will all say so. I have published more free circulars than any man in the State, for which I got not one cent. I enclose you my last, "Fiddling for Jesus," to show how I have worked. If I now shall retire, I feel that I have done some good. I have the kindest feelings for the Spiritualists, and I am not sure but they have the only true religion, for I have seen enough to set me to scratching my head. But if I meet friend B. in the spirit-land, I'll oblige him by not telling that quail story.

M. BABCOCK.

St. Johns, Mich., April, 1881.

The Power of Ideas—Spiritualism.

BY W. STODDART, B. A.

The world is governed by ideas. Man's life is moulded by ideas. Men of ideas have made the history of the world. Reformers have remodelled society by some new idea, which has first of all possessed them, and then, by them, has been infused into the souls of their fellow-men. Prophets have had their souls inspired with a ray of God's truth, which they have straightway proclaimed aloud to the sons of men. Ideas have been the "moral levers" of the world, and in proportion to their truthfulness has been their power.

In Science, all progress has been evolved out of ideas. Now a prophet arises, who seizes hold of the idea of "gravitation," and by the discovery of this law, Newton evolves order out of chaos, and makes the spheres of heaven sing together the praises of the Creator in strains of harmony. In chemistry, Dalton conceives the Atomic Theory and discovers the magic numbers, that straightway unlock the secrets of matter. In geology, a Lyell is born who opens the pages of the Stone Book and deciphers the ancient inscriptions which record the history of time, and at once the rocks and strata of the earth resound with the march of creation. In zoology, Darwin discovers the mode of the origin of species, which not only evolves order in that branch of science, but gives an impetus to almost every other. The idea represented by the word "evolution" has caused quite a revolution in almost every department of thought and knowledge.

But it is when we descend from the realm of knowledge into that of action, that we perceive the power of ideas to revolutionize society and turn the world upside down. France, whose fiery sons are more easily swayed by the sovereignty of ideas, than cold calculating Britons, affords us a good illustration of the power of ideas to revolutionize the State. The idea of the "equal rights of man" toppled over the throne of despotism and burst the bubble of "the divine right of kings to rule unjustly and oppress their fellow-men." In Germany, the battle-cry of "The Fatherland" found an echo in the hearts of a somewhat stolid people, rallied them round one standard and united them in one nation. So also the patriotic cry "Italy for the Italians," caused a chord to vibrate in the breasts of the sons of music.

And in religion, as in politics, each progressive movement has had some idea for its ensign or battle-cry. The inspiring idea of Primitive Christianity was that of the "Immortality of the Soul," proved by the appearances of Jesus to his disciples, and realized by the possession of spiritual faculties. The Mahometan Reformation had for its battle-cry, the Unitarian doctrine of the "Oneness of God." The Lutheran Reformation had for its fundamental principle "Salvation by Grace." The animating idea of the Quaker movement was "the personal relation of God to each human soul" or the "Inspiration of God." And the last idea which passed as a wave over the churches, was that of the "Fatherhood of God."

Thus ideas have been the successive waves upon which the ship of humanity, freighted with living souls, has been floated across the ocean of time, borne onward by the wind of the Spirit of God.

One great idea at a time has engrossed the attention of mankind, for the human mind is too finite in its capacity to hold more than one great idea at a time; hence the line of human progress, instead of being straight, is zig-zag; or better still, it is a spiral, or ever increasing circles described around successive points of truth.

"For I doubt not through the ages, one increasing purpose runs,
And the thoughts of men are widened by the process of the suns."

I have said that ideas have been powerful as moral levers of the world in proportion to their truthfulness. Perhaps that statement requires some modification, for the seed of truth must find a suitable soil in the human heart in order to take root and thrive. If the nature of man be depraved, an epidemic of small-pox or Jingoism will spread as quickly as anything. These diseases, however, have a tendency to cure the system, whether physical or political, and in spite of these diseases there are chords in the heart of man which vibrate to truth. Error eats itself up; truth is eternal. A true idea shall have a more permanent effect on the age than a half-truth or a lie.

Now what great truth has Spiritualism given to the world? What will be the next wave of knowledge upon which the stranded ship of humanity will be once more floated and borne forward? What will be the next idea around which both scientific and religious thought will revolve? It will be that of the discovery of the Spirit-world and the soul—the demonstration of the existence and immortality of the soul of man—the discovery of latent spiritual faculties in the human mind which will open up a new world to science, and bring the Kingdom of Heaven upon earth. This is the next idea which will animate a dead world and quicken mankind into activity.—*The Spiritualist*, England.

Anniversary Exercises in Philadelphia.

To the Editor of the Religio-Philosophical Journal:

The First Society of Spiritualists celebrated the 33rd Anniversary of modern Spiritualism in a most festive and elaborate manner; the hall was most beautifully decorated with flowers, flags, banners and mottos. I can emphatically say that Sunday, April the 3rd, was a day that will long be remembered as one that made our hearts glad and our spirits young again. Bro. E. S. Wheeler gave the Anniversary address, which was masterly and one of the best in the line of this eloquent speaker; throughout the day the hall was well filled; and if the pleasant faces are to be taken as interior status, than all were edified and pleased. Arrangements for our third annual camp meeting are now in order, and we hope to do much good, and have greater success than ever in the promulgation of spiritual truths by our coming camp meeting.

Though the first society is not increasing much in numerical strength, the scores of little private circles scattered over the city are in a silent way doing a grand work; by just such means spiritualism is working its way into the very heart of church society. I feel like thanking every contributor to the JOURNAL for what they are constantly giving in the way of spiritual food; hundreds in our ranks could charm us by giving us their personal experiences, but they neglect doing so. Soon they will pass away, then all will be lost to the world. Dr. Barr, of Harrisburg, often promised us his nineteen years of experience with the Potts' boys;—interesting and marvelous, but he passed on, and the world has lost the nineteen years' record of a circle held in the house of poor Widow Hopkins. I might name Br. Koons, J. Frank Baxter, and many others, but we must, be satisfied with the day of small things.

J. A. HOOVER.

Miss Smiley, an Episcopal Deaconess.

An intelligent lady writes from Detroit of this new orthodox woman exhorter as follows:

We went to hear Miss Smiley at St. Paul's church vestry, where she has spoken each afternoon this week; next week is to be in St. John's. I went with a friend and we listened awhile, but there was nothing for either of us, and we could discern nothing living, deep or vital in it. I hope it was to some one there, but we could hardly see how it was possible it should touch any soul. * * * * * * * * * My friend said it was "Words, words, words." I am glad she is standing in the Episcopal church, interpreting the Bible and talking to the people, if she has any good work to do; otherwise I would rather she should leave it; but she is her own judge. I could not help adopting the characterization of the *Post* as to her "complacency," and wished that she had the power to stir the depths of a mighty enthusiasm, so that her discourse would result to all before her in a clearer vision and more energetic resolution to do good, and help on the day when all shall see that they are the Father's by birthright and cannot but be his children. I hoped she was standing at "the desk," but no, she was in the Sunday school room. It is understood she is a deaconess. Having been educated a Quaker, one would not expect the revival manner; but we did look for something of "the inner life" to express itself in words, or in that nameless and subdued sympathy, which kindles in the listeners a worshipful devotion and reverence to the source of all sympathy and all beauty.

"The Scope of the Gospel"

Was the topic of a late discourse by Henry Ward Beecher, at his Plymouth Church. Here is a significant paragraph:

There was in all the world a vast treasure of virtuous knowledge when Christ came and the revelations of the monuments that have been exhumed and deciphered show that in many respects the knowledge of antiquity was as good as that of modern days on the subject of morality. If you take the Sermon on the Mount, he said, which has been more lauded than read or practised, you will find every step of it laid down in the Old Testament and all the laws that Christ taught would be found more or less enunciated in the books of the Oriental religions. Courage, fidelity, and kindred qualities were known in all ages. They were enjoined in the New Testament; they were not made for it or by it nor were they peculiar to Christianity. The unfolding of the universality of God's moral government had led many to glean from Oriental books canons of morality and to put them in antagonistic form against the Gospel. They really were not against the Gospel but only against the men who claim that before Christ came there were none of these things nor any knowledge of them. This unfolding of the moral law, Mr. Beecher said, was not consummated in Christ. It was still going on in the same process which had been divinely employed from the beginning, and everything inside or outside the Church—everything that carried with it the purifying and enlarging of human nature, the dignifying of human character, were part and parcel of the Gospel, just as every leaf upon the oak to-day is part and parcel of the acorn and was designed to come out of it. Here Mr. Beecher reviewed "the narrow methods of the churches" as to Bible precedents. Catholic and Protestant were alike in this respect, only one fell into the ditch on one side and one on the other. When new phases presented themselves the churches said they found in the Bible no command, no precedent relating to them. '"Well, what if you don't?" said Mr. Beecher, "Is it understood that the word of God is a foreclosure on all inventions, and that when in time there are, through God's providence, ways before unknown found out, men must not go in them?"

Authenticity of Inspirational Speaking.

To the Editor of the Religio-Philosophical Journal:

I have read in the JOURNAL the article on "Authenticity of Inspirational Speaking" by J. L. O'Sullivan. I see from his comments at the close of his letter that the purported author of "One Day after Death" has been made to say, that only one third of the communication was suggested in substance by him. It seems to be based on the following question and answer: "I then asked how much of it had and how much had not proceeded from him, requesting an answer on the slate. There was then written accordingly: 'Two thirds of the communications [plural] purporting to come from me, are from another source;'" not a direct answer to his question. He does not say the communication or address that came through Mrs. Richmond, spoken of before as being suggested in substance by him, but says: "The communications," etc., plural, meaning as I take it that many of the communications from different sources that purport to have come from him, only about one-third are genuine; that the referred-to "communication" belongs with the two-thirds that do not come from him, is evident from questions and answers given in the same article previous to this "two-third" and "one-third" matter. We must judge from what we get whether it is from Thos. Paine, Volney, Voltaire, Jesus of Nazareth or Epes Sargent. If it is only a glow of words nicely arranged and very numerous, with now and then a scattering idea, we may be sure it is not from any of the above named sources. It looks to me that the private circle is a better place for giving names, especially those of renown, than at the lecture room or public halls. Those who are truly great would under nearly all circumstances refrain from giving their names at public places. It can add nothing to what has been said, and if inferior in thought to their writings or lectures while in earth life, it would be better for the reputation of the medium and the good of the public, since mediumship is so illy understood, to have the names withheld. "Let us not throw away our compass and depend entirely upon the fog," but use our own reason and judgment in all things whether pertaining to spirits in or out of the body.

J. O. TYLER.

Binghamton, N. Y.

A Curious Incident.

[Translated from Revue Spirite of March 1st, 1881.]

A lady named Madame de B., who lived in Paris in 1879, had a female domestic aged about 22 or 23 years. This lady being in ill health, and finding no relief from ordinary medical treatment, called to her aid a magnetizer named Mr. Henry Le Roy. During his first visit Mr. Le Roy perceived that this domestic, although not in her mistress's room, but in the kitchen, had fallen into a magnetic sleep through the influence of the passes made by him on Madame de B. Finding himself thus in the presence of a very sensitive subject, Mr. Le Roy put her in rapport with Mme de B. This was scarcely accomplished when the girl cried out: "Oh! the poor lady, she is lost, she will die from it." Not wishing to alarm Mme. de B., Mr. Le Roy interrupted the sensitive by saying: "Look at the condition of your own health." "What do I see?" she cried; "an accident, a bed in a charity hospital, doctors, knives, blood—God save me!" and she fell into convulsions. The magnetizer restored her, and she awoke remembering nothing of what had transpired or of what she had said. All knowledge of what had passed was carefully kept from her. A few months after this occurrence Mme. de B. died. While arranging her dead mistress's chamber, the girl (as she had done several times previously) lifted the bed, and strained herself producing an internal injury. She was carried to a charity hospital where she remained for three months between life and death, and was obliged to undergo several painful operations. She was, however, finally restored to health. How can we explain, not the announcement of the the approaching death of her mistress, the magnetic subject could see the enfeebled organs, but the prevision, almost in detail, of an accident which nothing at that time appeared to presage?

A Nut for Materialists to Crack.

The *Christian Life* tells this anecdote: "A devout minister was once asked by a skeptic if he followed preaching to save souls; and on replying that he did, the caviller rejoined, 'Did you ever see a soul?' 'No.' 'Did you ever hear a soul?' 'No.' 'Did you ever taste a soul?' 'No.' 'Did you ever smell a soul?' 'No.' 'Did you ever feel a soul.' 'Yes, thank God,' said the preacher. 'Well,' said the cavilling doctor, 'there are four out of the five senses against one that there is a soul.' So the matter might have dropped; but the preacher, as subtle in understanding as he was pious in heart, turned the tables upon the cavilling doctor, and, being informed that he was a doctor of medicine, asked, 'Did you ever see a pain?' 'No,' was the reply. 'Did you ever hear a pain?' 'No.' 'Did you ever taste a pain?' 'No.' Did you ever smell a pain?' 'No.' 'Did you ever feel a pain?' 'Yes,' said the Doctor. 'Well, then,' rejoined the preacher, 'there are, you see, also four senses against one to prove that there is no such thing as pain; and yet, sir, you know that there is such a thing as pain, and I know that there is a soul.'"

Jos. S. Burr of Leesburgh, Ohio, writes: Pursuant to notice in several papers in our vicinity, the Spiritualists and other progressive reformers convened in Price's Hall, and were well entertained from the rostrum, by C. H. Mathews, editor of the *Ohio Democrat* of New Philadelphia. Inclement as the weather was, snow several inches deep, yet some seventy persons were present and highly relished the matter offered. Mr. Mathews has few equals. The Spiritualists and Liberalists of our place are so well pleased with my article in the JOURNAL on Organization, that they have about concluded to adopt a more thorough organization and hold weekly or semi-monthly meetings, of which when completed, you will have due notice. Other neighboring places will probably soon follow our example.

AT SAN FRANCISCO.

Wm. Brunton—Anniversary—Reception to Mrs. E. L. Watson and "Helen Mar."

To the Editor of the Religio-Philosophical Journal:

A few weeks since I inquired in the JOURNAL, with a view to ascertain the truth, "Is Wm. Brunton a 'Christian Spiritualist?'" Since then I have received indubitable evidence that Bro. Brunton has modified his views of a few years agone, and now takes the Christian name, and welcomes it, according to his interpretation of the term Christian. Bro. Peebles and others were, therefore, right in naming him as a Christian Spiritualist. Though not requested so to do, justice to Mr. Brunton, Mr. Peebles and myself, demands that this public statement be made. Anniversary exercises closed last night; had three days and seven sessions. The grandest time ever had here, immense audiences, great enthusiasm, splendid speaking. Forster and Watson outdid themselves, carried the people by storm. At the earliest possible moment will send report. We had a grand reception for Mrs. Watson and the Champions, and I met Mrs. C.—"Helen Mar"—all passed off finely.

WM. E. COLEMAN.

San Francisco, Cal., April 4th.

Anniversary in Denver.

To the Editor of the Religio-Philosophical Journal:

The First Spiritualist Society of Denver, Col., celebrated the thirty-third anniversary of the rise and progress of Spiritualism, March 31st, at Pearl Hall. A fair attendance was present. The hall was tastefully decorated with small flags and other devices appropriate to the occasion, and over the archway leading to the platform, wreathed with green ivy, were the words:

"WELCOME 33D ANNIVERSARY."

At 10 A. M., the exercises were opened by singing an appropriate piece of music, with piano accompaniment, followed by an invocation to the Spirit of Truth, by Dr. Brown. An address by Bro. Hugo Preyer was replete with facts and incidents of the rise and progress of Spiritualism and the truthfulness and veracity of the Fox girls.

Mrs. Van Dusen, our regular Sunday (trance) speaker, followed. Subject: "Benefits of Modern Spiritualism," which was delivered in her usual forcible manner.

At 2 P. M., the exercises were opened by a song from Miss Van Scotten and an amusing essay by Mrs. Van Scotten, which were rendered in a beautiful manner. Speeches were made by Bros. Wilson and Van Scotten. A social dance in the evening closed the exercises. "What shall the harvest be," is in the hope that our cause will prosper and the great unfoldment of God's designs be made more prominent to the children of men in this the last decade of the nineteenth century.

E. C. QUINBA.

Denver Col.

An Example which should be Imitated.

The gift to the citizens of Johnstown by the Cambria Iron Company of a magnificent library building, containing reading room and a lecture hall, was fitly celebrated on Saturday evening by a public meeting in the Library Hall. Hon. D. J. Morrell, General Manager of the Cambria Iron Company, presided and presented the deed of the Company to the Library Association, in a speech full of wholesome advice, and a number of short addresses were made by citizens of Johnstown. It will be seen by those who read the addresses that the library is assured of a liberal support, as an endowment fund has been subscribed by gentlemen connected with the Company. It must necessarily be large, as we are advised that the ordinary expenses of maintaining the library will be about $1,200 a year, and of course this must be provided for before any outlay can be made for books, lectures, etc.

The generosity of the Cambria Iron Company and the individual donors is beyond praise, and the speakers of the meeting on Saturday evening, and the large audience in attendance, testified the grateful appreciation of the people of Johnstown for the noble gift which they have received. It is a good deed, happily conceived and wisely executed, and it should and will be a blessing to all connected with it. It is an example which other proprietors of large manufacturing establishments will do well to imitate.—*The Johnstown Tribune.*

Interest in Great Souls.

An intelligent woman writes, in a private letter, as follows:

"There is a tide of interest now in the great men or women who have just exchanged worlds; and everything pertaining to their lives, their thoughts and words is exceedingly full of attraction. This shows not only the beauty and grandeur which inspired them and which were a portion of their natures, but that all men worship beauty, and when they see it, appreciate it, each according to his cultivation; and the more one reflects on and gives attention to the deepest philosophy of life, the more it is felt that beauty is as true a name for the Creator, as any we can frame. How stirred we are in the whole being by some of the utterances of these souls; as, for instance, by what Stuart Reid relates of a meeting with Carlyle, which finds place in last New York *Tribune*. 'And then,' he says, 'as I turned to go, he fixed his eyes solemnly upon me and said in tones which thrilled me through, 'Aye, aye, and what we know not now, we shall know hereafter.'"

A Disgusted Reader.

JNO. C. BUNDY, EDITOR, SIR:—If our subscription has run out, please discontinue it. We never sent for the JOURNAL, and can't say that we are pleased with it, for we are not. If it hadn't been that some friend sent it to us, we never would have taken it from the office. I was ashamed to have the post master know that we took such a paper, and after reading the lecture given by William Denton, I was more disgusted than ever.

Respectfully,
MRS. W. L. CRARY.

Clearwater, Wright Co., Minn.

A Delighted Reader.

To the Editor of the Religio-Philosophical Journal:

Your paper never contained a better article than Denton's Dream. Can't you persuade him to put it in pamphlet form? It would be splendid to circulate, for it tells so much, and in such an innocent way, that people read it and don't know what hit them. I expect to wear my papers out in loaning them.

MRS. J. MARTIN.

Cairo, Ill.

Mrs. E. L. Saxon of New Orleans, is to lecture before the St. Louis branch of National Suffrage Association, Monday, April 5th. The Hall will be announced in daily papers. Mrs. Saxon comes with the prestige of a fine writer and eloquent speaker, and is in earnest laboring for the elevation of her own sex. The perfect naturalness of her manner of expounding truths attracts her audience better than the studied art of elocutionary display.—*Western Light.*

Whiskey Brains.—Hyrtl, by far the greatest anatomist of the age, used to say that he could distinguish in the darkest room, by one stroke of the scalpel, the brain of the inebriate from that of a person who lived soberly. Now and then he could congratulate his class upon the possession of a drunkard's brain, admirably fitted, from its hardness and more complete preservation, for the purposes of demonstration.

Appreciative.—A Scotch clergyman whose habit was to preach hell-fire to his congregation in large doses, had occasion to visit a poor, sick parishioner. After enlarging with considerable unction upon his favorite topic, he said to her: "Now my dear woman, did you ever appreciate the tortures of the damned before?" "Nae, nae; never till you came here."

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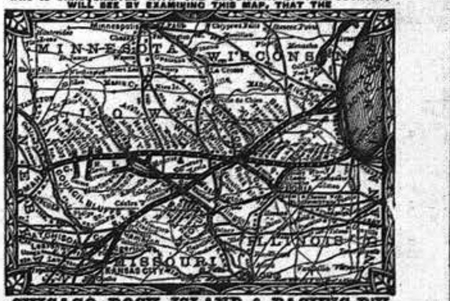
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BY EUGENE CROWELL, M. D.,

Author of "The Identity of Primitive Christianity and Modern Spiritualism."

CONTENTS.

The author, in his introduction, says: "The problems of the ages have been, What are we? Whence came we? and Whither are we bound? Or, have we any existence beyond the grave? And it is the object of this work to aid in the solution of these problems, so that other investigators may be assisted to advance a step further, and in their turn enlighten the paths for others who may come after them in exploring the realms and mysteries of that world in which we are all interested, and of which even a little knowledge may be of inestimable profit to us for our advancement here."

The medium who has been the channel of communication with the spirits mentioned is CHARLES B. KENNEY, of Brooklyn, N. Y., who is controlled exclusively by two Indian spirits, and there are three other spirits to whom I am indebted for the revelations contained in this volume. These are my father, formerly a clergyman, who entered spirit-life about seven years since, Robert Dale Owen, and George Henry Bernard; the latter in this life having been a cotton and shipping merchant in New Orleans, from which place he passed to spirit-life about forty years ago.

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Continued from First Page.

the angels so near us. They throng our hall to-day, and mingle in our services; they will go to our homes with us. Dear children who were taken in the budding promise of life, aged parents, gathered as sheaves of ripened grain; friends dearer than life who passed from mortal gaze, all here and all around the circle of our homes! Sweetest, most blessed thought! With such heavenly influences we rest content. Storms may come, the winds may harshly blow, but the sun of joy always streams down on our hearts, when assured of such guardianship, and that after life here has closed, its burdens laid aside, its duties done, with those we love comes eternal communion!

Brooklyn (N. Y.) Spiritual Fraternity.

Those who were present at our last Conference Meeting, received a rare intellectual and spiritual feast, in the opening address of Hon. Philip D. Moore, of Olympia, W. T. Mr. Moore is a man of positive and aggressive faith, believing in the facts, philosophy and religion of Spiritualism—poetic in temperament, and his lecture of an hour was studded with gems of pure and lofty thought, and his inspiration was like the fresh breezes from the western prairies, energizing, uplifting, spiritualizing and strengthening all who had the good fortune to listen to him. He stated briefly some facts that led him to the investigation of the phenomena, and gave, among other statements, the result of his visit to Mrs. Margaret Fox-Kane some twenty years ago. He said: "My mother died when I was an infant. My father was a Quaker of the sternest sort, who held the memory of my mother so sacred that he would allow no allusion to her, and I never knew her, and had no facts by which I could trace her identity. What claimed to be her spirit, through Margaret Fox-Kane, spelled out her name, age and date of her entrance into the Spirit-world. I did not know this fact. After my visit to Mrs. K., I asked my father to give me the information, which he refused. I pressed my questions, which caused him to inquire why I wanted to know, and when I briefly related to him what I had received, he was considerably nonplussed, but still refused to give me the information. I insisted that it should be given me as a right, and he said 'Let me know what you have received.' I said, 'No; let me know when my mother died, her age,' etc. He gave the information, but it did not agree with what I had received. 'Now,' he said, 'you see that there are no spirits about this at all.' I replied, 'In your secretary you have records which have remained undisturbed for all the years since her death.' He went and got them, and on comparison they agreed, with what I had received by the raps through Mrs. Kane. This and subsequent investigations made me a Spiritualist, and brought me out from the darkness of skepticism and materialism into the full sunlight of the knowledge of the immortal Home, and practically demonstrated the continuity of life, and the communion and presence of our loved ones. These revealments caused a radical change in my religious thoughts and turned the whole current of my earth life." He spoke upon "The Indications and demands of Spiritualism."

His statements were clear and eloquent, and his argument was like the clarion notes of the bugle, marshalling the hosts of Spiritualism on to victory over decaying dogmas and creeds that paralyze the soul, and the effect on his hearers was to incite them to a desire to more earnestly live in the faith, the philosophy and the religion of Spiritualism. In conclusion he said, that our cause demanded, first of all, the living of pure moral lives here; it demanded honest mediumship and the fostering and protecting care of mediums by all true Spiritualists, and as our faith inculcated the grand fact that every man or woman must be his or her own savior, and that no God, Jesus, Buddha or any other one, could save the individual soul, for with us it was a strict personal accountability and responsibility, and that the sum total of the teachings and demands of our faith was, 'to be good and do good.'"

He further said: "I am much pleased to meet with you here to-day. I read the weekly reports of your meetings with deep interest, and am in hearty sympathy with you in your efforts to lift the pure banner of Spiritualism up out of the mud and mire where it has been dragged by unwise teachers and persons claiming to be of our household of faith. On the Pacific slope the people are more liberal than those here in the East; they have less of prejudice, and are more willing to investigate the phenomena, and are ready to accept the philosophy of Spiritualism. In the city of Olympia, Spiritualists and Liberalists out number all the other religious sects. Mr. Moore is the chaplain of the Territorial legislature, and was elected as such under the full knowledge that he was a Spiritualist. So we may say as did Galileo: 'It does move,' and perhaps within the next 100 years, men like Frank Baxter, Prof. Kiddle and many others, will not be sacrificed because they dare to follow the truth where it may lead, even though it may be into the ranks of Spiritualism."

W. C. Bowen said: "I like the religion of our western brother, for it is permeated with the broad and genial freedom of the west, where we have so much to hope for in the near future. Talmadge and other representatives of orthodoxy are trying to galvanize a sort of a new life into their churches, but all such attempts must eventually fail and the glorious sunlight of the fact philosophy and religion of Spiritualism, will be the only faith that reasoning men and women can accept, for it is based upon a true science, a true philosophy and a true religion." Judge P. P. Good, of Plainfield, said: 'I am glad to welcome my old friend and brother Moore to the platform of this fraternity, for twenty years ago he and I were members of an association similar in purpose. I wish to state a fact that has come to my knowledge in the last few days: A gentleman who is one of the leading stenographers of New York city, has recently turned his attention to Spiritualism through the development of his wife, and at a first sitting in the broad gas light independent writing was produced in their presence with paper and pencil, with no person near the table, and he said to me the next time I met him: 'I understand that this subject is to come before a meeting of the Stenographic Association this evening for discussion, and such a discussion cannot but result in better and fairer reports of our spiritual meetings.'"

Deacon D. M. Cole said: "I have just returned from the New York Conference where I gave the opening address, and was unable to hear all the remarks of the brother from the far west. What I did hear meets my cordial approval. What Spiritualists need now most, and what is demanded of them, is less theory and more practical work doing good—doing good to others, and this must be done by the individual and by each and every one of us."

Mrs. E. A. Cooley, M. D., said: "I will not detain you at so late an hour, but wish to state a fact which occurred this week. I have a patient on Staten Island, whom I was called to see—a methodist, but an earnest and good man, who has recently buried his only son; he said to me: "Mrs. C., can you tell me of a medium where I can have a ten minutes conversation with my son?' I said to him: 'I am very much surprised at your request.' I asked 'Do you believe in Spiritualism?' He said 'No, but I know a good many Spiritualists, and I know that they are moral, truthful and upright people—honest in their business dealings with me, and if such people *know* that they can communicate with their friends who are dead, why not I? Further, I will give $500 for such an interview with my son.' I gave him the address of a reliable medium; so, friends, you can see the deep interest felt in our cause by at least one orthdox brother."

J. Frank Baxter, who is now filling an engagement with us for Sunday lectures, is attracting large audiences. His lectures are prepared with care and abound in clear statement of fact, sound argument, and a clear and lucid exposition of the philosophy and religion of Spiritualism, that commands at once the thoughtful attention of all who listen to them. His lecture Sunday evening on, "The Facts, Philosophy and Fancies of Spiritualism," was a very able and satisfactory one, and his reply to the psuedo-scientists, like Hammond, Beard, Carpenter and others, was well taken, and made a marked impression. His lectures on "Herald Sunday," and "The Position of Spiritualism in History," were able and scholarly, and are valuable contributions to our cause. God grant that we may have more of such able defenders of our faith, and it behooves all Spiritualists to keep such teachers actively employed, and not compel them to leave our platforms for want of adequate support. His singing forms an attractive part of the exercises and is heartily appreciated. His tests at the close of the lectures are so clear and distinct that they bring conviction at once. Said one gentleman to me, a member of a leading orthodox church, at the close of our evening lecture, "Is that man a stranger here?" I said, "yes." "Well I do not know what to make of it. He has given the names of two persons whom I knew, and the facts are correct as stated." Among other things recently given by him was the following, describing spirits so that they were recognized:

"I hear this: 'Selwyn Nye; my father preached at the Church of Our Father; he does not preach there now; Flatbush, Oct. 10th, 1872 or 3. I also hear the name, W. S. Colt, a man who formerly wrote articles for the *Telegraph* and *Spiritual Age*; he was an old Spiritualist, and formerly lived in Allegheny City, Pa. I see 'St. Domingo;' he went there for his health, but he pined and died away, 1863. He says that S. B. Brittan knew him personally. I see two persons, and hear, 'Mary Warren'—not two years in the Spirit-world. She is attracted to her boy. I hear, 'Wife of Charles J. Warren;' also 'Mrs. Dr. Stansbury;' these spirits come with Mrs. Warren; there appears a feeling of sadness in regard to her boys. [Recognized]. I see large letters, 'John Landon, Charles and Albert Landon.'" [Recognized].

The hall was full and the large audience was delighted with the lecture and the tests given.

S. B. NICHOLS.

Chinese Religion.*

When the Chinese war with England broke out, owing to the extraordinary conduct of Sir John Bowring, a damper was put by Cobden upon the members of Parliament who, like the foreign colonies at the treaty ports, regarded China as a barbarous land only created to supply the West with tea and silk. The Chinese Empire, said Mr. Cobden, is a State that had its system of logic before the time of Aristotle, and its code of morals before that of Socrates. And, in fact, not only justice but logic was on the side of the Chinese in the preliminaries to that disgraceful war. In this country we are ready enough to point out the wickedness of England's course regarding the Chinese; but when a Chinese question of our own comes up we seem, at least a large section of us seem, to forget that we have been criticising the old country for very much the same spirit of intolerance and self-seeking displayed by ourselves. Any work, therefore, that sets before us the moral and intellectual status of the Chinese should receive much more than respectful attention. This applies to Dr. Legge's lectures, now printed for the first time, but it covers the ground only partially. In addition to the practical question, there is another of larger import, namely, the comparison of the religions of China with other religions, and more particularly with Christianity.

The first lecture is an exceedingly able argument to show from the very earliest ideagraphs of word-roots of the Chinese that at the remotest period of the history of China at 5,000 before Christ, the worship of one God was the State religion, and that it has remained so ever since. A recent number of the *China Review* attacked Confucianism as follows: "Confucianism pure and simple is, in our opinion, no religion at all. The essence of Confucianism is an antiquarian adherence to traditional forms of etiquette, taking the place of ethics, a skeptic denial of any relation between man and a living God taking the place of religion, while there is encouraged a sort of worship of human genius combined with a set of despotic political theories." A study of the primitive written character of the Chinese demonstrates to Prof. Legge that 5,000 years ago the Chinese were monotheists, and that this monotheism was in danger of being corrupted by a nature worship on the one hand, and by a system of superstitious divination on the other. The word Ti is considered to fulfill the qualifications necessary to make it equal with our word God. Contrary to the recent opinion of Prof. Tiele, of Leyden, this religion of China is held to be something better than a mere worship of spirits. Prayers to the heavenly and earthly spirits are quoted to show that although spirits are addressed, the existence of a superior and omnipotent god-head is distinctly assumed. "It is your office, O spirits, to superintend the clouds and the rain, and to raise and send abroad the winds, as ministers assisting Shang-Ti." Between the time of the formation of the primitive characters, which are here used as the most recondite and ancient documents to prove the monotheism of China, and the twenty-third century before Christ there was a direct institution of a worship of God and by its side a worship of ancestors. These remain to this day, being traceable backward to that date from dynasty to dynasty. Prof. Legge then refers to the oldest books of the empire, the sacred collections of law, history and literature, in further proof of his claim." Both the "Shu-King" and the "Shih King" were written with the full understanding of and belief in a single godhead. The latter is a book of ancient poetry ranging in date from the eighteenth to the sixth century before Christ. A Chinese child acquainted with the prayers recited at the great solstitial service of the Ming dynasty would be likely, if asked the first question in the catechism of Dr. Watts—"Can you tell me, child, who made you?"—to make me answer in the very words of Dr. Watts—"The great God who made heaven and earth."

The second lecture is still upon Confucianism, and closes with a sketch of the life and character of that peculiar sage. The worship of ancestors forms the opening topic, and highly interesting are the remarks we get upon it. Considering the doctrine of Confucius about man, we are told that woman does not reach equality with man until she is a mother of a son, then she takes a place in the family and the temple. Incidentally we learn that as social life in China becomes more like our social life in the West, it will be found difficult to confine the wife's attention entirely to her household affairs. "Even now," Prof. Legge remarks, "I have often found the strong-minded wife the regulator of things outside as well as inside the family. And nominally at least, during the minority of the present Emperor, as was the case also during that of his predecessor, the Government has been in the hands of an Empress dowager and the Empress mother." In this lecture it is again asserted that Confucius did not originate the religion of his country, as some maintain, nor discountenance nor alter it. He taught morality, but not without reference to God; he taught ceremonialism, but not for the sake of the ceremony merely. His labors on the ancient classics were not so extensive as has been generally supposed. He studied them, and exhorted and helped his disciples to do the same, but he did not alter them, nor digest them into their present form. His greatest achievement in the inculcation of morality was his formulating the golden rule, which is not found in its condensed expression in the old classics. When asked if there were one word which would serve as a rule of conduct for all life, he replied: "Is not reciprocity such a word? What you do not want done to yourself, do not do to others."

No further space can be given to this fascinating treatise, although it may be mentioned that Prof. Legge quotes, without approving of the meaning applied to it, the prophecy as to a greater sage than he who lived or was to live among the western nations, which Mr. James Freeman Clarke, of Boston, relates in his "Ten Great Religions." The saying of Confucius could have applied to the past or the present, but not to the future; moreover, the passage insinuates that Confucius was making sport of an obtrusive questioner. The Buddhists could lay as good a claim to the prophecy as the Christians, and a note appended to "The General Mirror of History," in fact, does claim that Buddha was meant. The third lecture was on Taoism as a religion and a philosophy; the final upon the Chinese religions as compared with Christianity.—*New York Times.*

*The Religions of China. Confucius and Taoism Described and Compared with Christianity. By James Legge. New York: Charles Scribner's Sons. 1881.

Spirit Presence.

A good case, one among many such, of the appearance of the spirit in a distant place near the time of its severance from the body, reaches us from a source on which we place full reliance. About two years ago W. L. left England for America. Nine months since he married, and hoped to bring his wife home to see his mother, to whom he was tenderly attached. On February 4th, however, he was taken with sudden illness, which terminated fatally on the 12th, about 8 P. M. On that night, about three-quarters of an hour after the parents of W. L. had retired to rest in England, the mother heard the clear voice of her son speaking. Her husband, who also heard it, asked his wife if it was she who was speaking. Neither of them had been asleep, and she replied, "No! Keep quiet!" The voice continued, "As I cannot come to England, mother, I have come now to see you." At this time both parents believed their son to be in perfect health in America, and were daily expecting a letter to announce his return home. A note was made of this very startling occurrence, and when, a fortnight since news of the son's death arrived, it was found to correspond with the date on which the spirit voice had announced his presence in England. The widow said that the preparations for departure had nearly been completed, and that her husband showed much anxiety to get to England and see his mother.

It is to be noted that in this case the voice was heard by two persons, neither of whom had been asleep and who were not in that state between waking and sleeping when imagination runs riot. These persons were not Spiritualists, and therefore are not to be held to be presumably subject to hallucinations, nor were they victims of a dominant idea, nor of any other delusion. They had no reason to believe their son to be in other than his usual health. They neither expected bad news of him, nor that any news would be conveyed in this—to them extraordinary manner. Moreover, the young man was tenderly attached to his mother, had her in his mind when he died, and naturally visited her in spirit when he found that he had the power to do so. The case is a good instance of those in which love supplies the motive power which causes a spirit to present itself at or soon after death to some dear friend or relative.

Another interesting case of direct intervention came quite recently under our own knowledge. A domestic servant, Mary, shared with her two sisters the duty of maintaining her old parents, who were very poor. They managed to contribute their share in rotation, each taking a month. It was not Mary's month, and she had no reason to think that her sisters had failed to do their part. Nevertheless, she went to bed one night during the severe weather and dreamed that her parents were in such distress that they would be obliged to sell their blankets to get firing. She repeated the dream to her mistress in the morning, and, by her advice, got a P. O. O. for a small amount and sent it. The letter of acknowledgment expressed great relief at the timely supply, for they would otherwise have been compelled to sell their blankets to get coal.—*Light.*

DIRECTORY.

This will be published one or more times during each month, and one line of space, given free, to every person sending the name, phase, and address. If more space be desired, it can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the JOURNAL in the publication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or development but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who appreciate its value.

Lecturers.

Rev. Chas. Andrus, Inspirational Speaker, Flushing, Mich.
Mrs. C. Fannie Allyn, inspirational, Stoneham, Mass.
Wm. Alcott, Inspirational, Buckland, Franklin Co., Mass.
Mrs. H. C. Allbe, Inspirational, Derby Line, Vt.
J. M. Allen, Inspirational, Ancora, N. J.
J. W. Anderson, [illegible], Kan.
H. Angir, Palouse City, Wash. T.
Bishop A. Beals, Jamestown, N. Y.
Mrs. Jennie Butler-Brown, Normal, Box 44 Stony Creek, Conn.
J. P. Brown, M. D., Philosophical, Whitesboro, Texas.
Mrs. A. P. Brown, Inspirational, St. Johnsbury Center, Vt.
Prof. C. C. Bennett, Providence, R. I.
Capt. H. H. Brown, [illegible], N. Y.
Dr. J. K. Bailey, care of Religio-Philosophical Journal, Chicago.
S. P. Best, Inspirational, Granger, Dunn Co., Wisconsin.
Mrs. Dr. J. R. Buell, [illegible] So. Delaware st., Indianapolis, Ind.
Mrs. E. F. Jay Bullene, [illegible], New York.
James Cooper, M. D., Bellefontaine, Ohio.
O. C. Castleman, Olathe, Kansas.
Mrs. M. F. Cross, Trance, W. Hamstead, N. H.
Robert Cooper, [illegible] Washington st., Boston.
C. W. Cook, [illegible], Ill.
Dr. Dean Clark—address care Religio-Philosophical Journal.
John Crapsey, Inspirational speaker, Heron Lake, Minn.
Lora A. Crapsey, Inspirational, Heron Lake, Jackson Co. Minn.
Mrs. L. Combs, Indianapolis, Ind.
W. E. Coleman, Presidio, San Francisco, Cal.
Norwood Damon, 8 Tyler street, Boston.
Mrs. A. P. M. Davis, Tuscaloosa, Alabama.
J. Dunton, Inspirational speaker, Salem, Kansas.
Dr. Geo. A. Fuller, Sherborn, Mass.
Dr. H. P. Fairfield, Stafford Springs, Conn.

[illegible]

Mediums, Clairvoyants, Trance.

[illegible]

Healers.

[illegible]

MEDIUMS LOCATED IN CHICAGO.

LECTURERS.

Dr. Alice Stockham, [illegible] W. Adams St.
Ophelia T. Samuel, [illegible] W. Randolph St.

MEDIUMS, CLAIRVOYANTS, TRANCE.

Mrs. O. A. Bishop, Test, 15 N. Peoria st.
Mrs. DeWolf, [illegible] W. Madison.
Mrs. Dole, [illegible] W. Madison.
Mrs. C. E. Eddy, Seeress, [illegible] Fulton St.
John J. Foot, [illegible] Fulton st.
Mrs. Maude Lord, [illegible] Elizabeth St.
Mrs. Mattson, [illegible] Huron St., Chicago.
Mrs. E. A. Nichols, 111 So. Green St.

HEALERS.

Dr. L. Bushnell, [illegible] W. Randolph st.
Mrs. L. O. Bucklin, [illegible] W. Madison st.
Dr. O. A. Bishop, [illegible] W. Madison st.
D. P. Kayner, M. D. Clairvoyant, [illegible] La Salle St.
Mrs. Dr. M. Lewis, [illegible] W. Madison st.
Mrs. Clara Robinson, [illegible] Michigan Ave.
Dr. J. Wilbur, [illegible] W. Randolph st.
Mrs. Walsh, [illegible] W. Madison st.

Mediums—Physical Manifestations.

Bangs Sisters, [illegible] Walnut St., Chicago.
Mrs. Slade Independent Slate Writing, [illegible] W. Madison, Chicago.
Mrs. Simpson, Independent Slate Writing, [illegible] Ogden av. Chicago.

RELIGIO-PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY. DEVOTED TO SPIRITUAL PHILOSOPHY. THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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ANNIVERSARY ADDRESS

DELIVERED BY

JUDGE E. S. HOLBROOK,

At the West End Opera House, Chicago, Ill., March 31st, 1881.

That which we term modern Spiritualism—by which we mean communion with spirits in such a way and to such an extent—so palpably, so frequently, so intelligently, as to demand recognition by all honest, persistent investigators, and hence a science, a philosophy and a religion—took its rise in our country one-third of a century ago; and we deem the fact so important that we commemorate it as one of the great events of earth and time.

The question of the continued existence of the human spirit after the dissolution of the body—more especially the question of its conditions, the questions as to the correlation of this life with that, which is to be, have always proved the most absorbing of all that have ever been raised. They have been answered variously for the want of sufficient absolute data for absolute answers. Such data as have been given, have been the foundation of all the religions of the world. But as the data, the supposed facts that prove, or tend to prove, a continued existence, have been so dimly given—angel's visits, perhaps, but few and far between—that no certain thing could be predicated upon them. The back ground, therefore, of the picture has been filled up as love, hatred, faith, fear, superstition, imagination, the desire of domination, revenge or slavish weakness might suggest. Hence have come all varieties of religion in the world, all varieties of human faith, all varieties of human conduct—the religious element sometimes bringing great happiness, and sometimes the greatest woe. In the midst of such ignorance, and such confusion, and while science is crying out like the fool in his heart that "there is no God," or like the scoffer that "death is an eternal sleep," and while religious controversies over what is not known, but only conjectured, are far the most cruel of all, the advance of almost a Deity upon the earth, a shekinah, a messiah, that can give light, that can point the way of truth and life, will naturally be hailed as of the very highest importance. The eyes and ears of all those who are anxiously inquiring will naturally be turned in this direction for whatever of good that may possibly come to them. If it comes, indeed, with the power professed, then, surely, nothing can withstand it, except the inertia of ignorance and pride, the conservatism of power and fear.

To us who have given to Spiritualism that attention that it deserves if its professions are well founded, have concluded that indeed it is what it purports to be; that it does what it purports to do; that it demonstrates that there is no death—no death either with its empty void to be abhorred, or infinitely worse than that, no second death with its unspeakable horrors to be shunned; but that there is life—life with its ever increasing attractions; and that there is spirit communion that will solve the grand mysteries that, as yet, overhang the future that the religions of the world hold up to view. So arrayed and panoplied, Spiritualism as a religion, with a science and a philosophy, stalks forth as a giant among the other religions of the world. It has so far gone forth with a power superior to all other new things. From so small a beginning—a tiny rap in a humble cottage, and so recently, it has made the circuit of the globe. It has a literature of its own, and it has its special publications, weeklies and monthlies, in every civilized country. It has a science, as I have said, either real or approximately so, and fast perfecting. It hath a philosophy—the harmony of all truths, human and divine. It meets with material science, and alone of all religious personalities, it can meet its gaze. It opens new fields of knowledge, thought and action unknown before. It takes up the ancient landmarks and removes them far in advance and has not planted them again. Attractive in its own nature, it draws unto it all who are not bound by superstition and fear. Its words are now, as of old, "and I, if I be lifted up, I will draw all men unto me." Millions here and in distant lands have heard the new voice, and have answered with joy. How is it that this is so, for there has been so little effort at propagandism; not a missionary sent as such any where? St. Paul questions how any can hear and believe, unless the preacher is sent unto them. But in this cause the spirits themselves, descending from heaven, have been the preachers of the word of truth, and the ministers of salvation. With such a growing of the seed, "Oh, what shall the harvest be?"

Yet, while we look at the lights, let us look at the shadows also. No new truth is so clear and powerful that it can forthwith run its course against conservatism, the love of the old truth against the inertia of ignorance or the pride of place. Where do we find the most marked disinclination to look at our facts, and where the fiercest opposition to the new philosophy? Curious to tell, it is precisely where we would least expect them. Opposition sits among those whose eyes are turned heaven-ward for the light that may point the path of eternal life; and the strongest opposition is found among those who assume to be the guides of others and who should, therefore, seek to inform themselves of all the facts, all the theories, all the evidences that obtain as to the great field of their labors. They style themselves divines and are so styled by others, in that they are masters in divine wisdom, teachers of divine things; of the will of God, what it is; of Heaven, what it is, and how to gain it; of Hell, what it is, and how to avoid it; and all things that pertain to these, especially our duties here as regarding the final end of man. One would think that they would be the first to welcome some additional light upon that subject of which they show that they have so little knowledge, as to which, from the nature of things, they have so little knowledge to show. They are split into hundreds of sects—at war among themselves on vital points, or what they say are vital points; and is it not all for the want of true knowledge? The views that most of these self-styled divines hold of man, in a religious sense, and his conditions in a future life, are confessedly most unreasonable, if tested by human reason; most uncharitable, if tested by human charity; most unsympathetic, if tested by human sympathy, and most unjust, if tested by human justice. To make possibly true the proposition that the most inhuman things are the most god-like and divine, the fall of man is conjectured and his total depravity. While, therefore, these human qualities are disposed to assert themselves at the expense of the divine (divine according to their view), while materialism is marching boldly to the front, denying their assertions and demanding those proofs that they cannot give, while criticism and every advance in learning drive them more and more to the wall, one would think that they would seek additional proofs from every source, especially that which affords the most direct evidence possible of the existence of spirits and of their conditions in their spirit life. When it is asserted that there is another country, and that there are inhabitants, and that we are going there, and while it is asserted, for instance, that the inhabitants are monsters with seven heads and ten horns, or the like, dwelling, perhaps, in thick-ribbed ice, or in endless flames; if now it is said that some of them are among us ready to instruct and give proof of their form, of their nature, and as to their country, and the reception we shall have, is it not the part of wisdom, at least to give them a hearing? Who shall know if they do not, and who so well shall give the information? But those divines condemn without a hearing, and they will turn whomsoever they can away, also. It is the story again of Jesus among the Pharisees and Sadducees, his enemies; as, also, among publicans and sinners. "He came unto his own and his own received him not." "He eateth with publicans and sinners." "The common people heard him gladly. Spiritualism comes unto its own and its own receives it not. As instances, we may refer to the divines of this city. One of the most liberal asserted to his congregation (a few years ago) that there was no evidence that any spirit ever returned from the Spirit-world (a dreadful wail of woe from an unbeliever in the place of a Christian minister) One of the more liberal lately announced that we are all going one way, and there are none coming back (sad news indeed, when the fact that no spirit comes from the Spirit-world is good proof, according to the methods of human reason, that there is no Spirit-world). Another (one of the strictest sect) lately announced as the final decree of Heaven (and he was greatly satisfied with it), that the dead did not rise, as we assert), and that though one should rise from the dead, yet men would not believe, if they did not believe Moses and the prophets—words attributed to Abraham happy in Heaven, to the prayer of the man in hell-tortures to send some one to warn his brethren to avoid a like fate. Yet words worthy only the veriest fiend (if there be any fiends in the lowest hell (if there be any hell) And lately, too, another divine in a most learned disquisition as to the force of evidence, turns away with the words *not proved*, and yet gives us words for solid truth taken from what he calls, I suppose, Revelations. A grand phantasmagoria without beginning, middle or end, in the sense of having any determinate meaning; a book coming to light, nobody knows when, by whom nobody knows; tells what nobody can find out; even now the faithful are in controversy about it—the best seeming is that it is simply a fanciful picture spread before the eyes by the psychologic power of some spirit—" one of his brethren, one of the prophets." "What man, if his son ask bread, will give him a stone?" None but a divine that I know of. According to their divine reasoning, this is the divine way of doing things, but we have a human way of reasoning that must come down upon some body and upon some things with great force.

If the evidences presented in support of Spiritualism rightfully fail in a logical sense of producing conviction, what must be said as to the evidences advanced in favor of Christianity? The former are here and now, and repeated every day; the latter are in story only and are nothing in the way of proof; or, if any thing, in the sense that history is some proof, yet the former are as a thousand to one of the latter. It is, therefore, a question of mighty import, and we repeat it with emphasis, if the proofs of Spiritualism, with their appliances of logic and proper criticism made by these divines or any other, fail to support spirit communion, what shall become of Christianity by the same application? Gone, of course, "faded like the insubstantial fabric of a vision, leaving not a rack behind." And yet they say that we shall be damned if we don't believe their gospel, even upon their lesser proofs. Very well, then surely they should so much more be damned for not believing ours. (Would that the absurdity of our proposition might teach them the absurdity of theirs; but there is little hope that the divines can be brought to apply, as an act of justice, their own argument to themselves. While absurdity is the chief element in their school of divinity, the divines will enjoy it as their chiefest luxury.)

"A man's foes are they of his own household." It has always been held to be an exceedingly foolish thing for the woodman in the tree to cut off the limb on which he stands, for thereby he falls. Yet this is what these divines are doing—if not for themselves personally, at least generally for the world. If Spiritualism must be deemed untrue with its fullness of proofs, then Christianity *a fortiori* must be deemed untrue in its want of proofs. We believe that our spirit communion is a part of Christianity proper, now as it was at first, that it will aid greatly in throwing off the huge foreign excrescence, dogmatic Churchianity, in restoring it to its pristine purity and so give it power for the conquest of the world. Or, perhaps, we prefer to say, that the early Christianity was a partial development of what we have now—what we have now of spirit communion, with all its attendant powers, works and demonstrations, being a continuation of the same and of larger growth and of deeper significance. A true philosophy finds a harmony between the two, with errors in either to be outgrown and laid aside. Now, as of old, "leaving the things that are behind, let us go on to perfection." Though we meet with many that for the present are the foes of their own household and obscure and retard the truth, yet, in general, the future is bright. Modern Spiritualism, as a great movement in humanity, is yet in its infancy. From such advancements already made, what does its manhood portend? Such doubtless as was once announced by the angel throng, "Peace on earth, good will to men," and "God shall wipe away all tears from all eyes."

Brooklyn (N. Y.) Spiritual Fraternity.

We had announced that Prof. Henry Kiddle would speak at our Conference, on "The Salvation of the Soul." Owing to a severe illness confining him to his room, he was unable to come, and as this was the subject for consideration, and as it is one that is inexhaustible, we concluded that we would consider it ourselves. Deacon D. M. Cole was the first speaker. He said:

"What are we to be saved from? From all sorts of evils of the physical, the moral and spiritual. When I was in the Church and so much was said about being saved from a future hell, I said that if that was all that we were to be saved from, we would not be saved. If a man is born blind, he can never fully realize the glories and beauties of nature. So if one's soul is dwarfed by prejudice, by bigotry and a wrong conception of the soul's true unfoldment, we fail to comprehend what is meant by a true salvation. What is good to me may not be good to another. One may say it is cold to-day; another may say that it is delightful, and both speak the truth as it is in their souls. I saw a day or two ago at the ferry, two young girls barefooted and thinly clad, selling newspapers, and my sympathy went out to them; but they were seemingly happy and joyous, and free from physical suffering. A professor in one of our colleges was instructing a class in physiology, and he asked them to find in the physical structure the soul; also a thought. They could not do it. We see the effect of the thought in the incentive to action, so it is with the soul of man apparently intangible, but still real, and its influence vast and incomprehensible. We dwell in the ideal, and belief is essential for salvation; and if any good comes from believing, he who does not believe must lose something. Our prayer is reaching out to the ideal, and according to your faith, is it accorded to you, and salvation is the perfection of the ideal. We are surrounded by forces that we do not comprehend. A spirit force surrounds us which is but dimly understood by us, and we must gain this knowledge by the law of correspondences. The Spiritualist stands alone in his belief, for he has no standard of authority, but is a God unto himself and for himself. The love of truth for the truth's sake; this is the only salvation, and salvation is the nearest that you can get to God."

Mrs. Dr. A. E. Cooley said: "I came here to hear Prof. Kiddle, and have but a few words to add. We, first of all, must make our physical bodies a fitting temple for the indwelling spirit, by lives of purity, by sacrifices for the good of others, and in doing this we are saved."

Prof. A. T. Deane said: "For many years I have been interested in this problem of salvation, formerly having been a member of the Methodist church, and I found in the home circle that we have held regularly for years in our home, a means for growth, for salvation from ignorance, bringing nearer to us grand spiritual truths which, when truly understood and comprehended, become our saviors."

J. Frank Baxter's evening lecture attracted a very large and appreciative audience; the subject was "The Position and Tendency of Spiritualistic and Liberal Thought." He said:

"We are living in a grand and eventful time; to be living now is sublime, and we ought to be grateful that we are living in such an age. Every department of life feels the influence of spirit force, and in the short space of thirty-three years, how much has been accomplished, and how much may we expect in the next thirty years, and how little we really know of the spiritual ideas that are pervading the churches; the pews are honey-combed with it, and the clergymen receiving a breath of inspiration from the pews, are being baptized with this liberalizing spiritual influence."

The speaker read extracts from recent utterances of prominent orthodox clergymen in different parts of the country, showing that the religious world, unconsciously, was becoming imbued with the spiritual philosophy, and from this array of testimony he concluded that we were now standing upon the threshold of a revolution, the grandest that the world had ever experienced, and he said the results of Spiritualism in convincing men of the continuity of life, had been far greater than all the ages that had preceded it, that it had elevated and released woman from a moral bondage; had broken the chains of millions of slaves; that it had destroyed dogmas and decaying creeds, and has given men and women a broader freedom of the soul, thus uplifting and spiritualizing, and that its silent force is beyond conception. I feel its mighty responsibilities. I can see its great and onward progress, and it will revolutionize the social, political and religious thought of the age. It will destroy, but it will upbuild. Spiritualism says to science, "Come and see what we have to show you; something perfectly natural, but in a certain sense superhuman." And the scientist examines our facts and phenomena, and he finds back of them all an individual conscious intelligence, demonstrating beyond a doubt the continuity of life. We invite you to investigate; men who think and once stand on the threshold of investigation, will become firm believers.

Mr. Baxter was entranced and said: "I see a beautiful group of children; should say there were twenty-five of them, and they are laden with flowers from the immortal bowers," and he was controlled to improvise a beautiful poem, typical of those happy children and of their coming with their Easter offerings of flowers for their earthly friends and parents. He heard a great many names, among others "Angie Howard" "Rosa" and "Daisy," and he said the two latter seemed to be showering daisies and beautiful fragrant roses, and they said, "Tell them we are happy."

After Mr. Baxter had closed this part of the exercises, on inquiry being made if any of the children were recognized, Mr. Howard, who was present with his wife, said: "We had a circle this afternoon at our home, and our three children said that if we would come to this meeting to-night, that they would try and make themselves known." Mr. Howard was asked if Mr. Baxter had any means of knowing of this fact, and he said he had never spoken to Mr. Baxter. Among other names given and recognized were Dr. Israel G. Atwood, of New York city, who mentioned about being formerly associated with Dr. Hallock and Mr. Partridge, and spoke of the spiritual meetings in the Harvard Rooms in that city, which he was accustomed to attend. Samuel B. Leonord, 60 Greene Ave., was among others recognized.

Mr. Baxter's lectures are attracting large audiences from a class of people that are not accustomed to attend spiritual meetings, and they find his lectures clear in statement, logical in reasoning and catholic in spirit, and his public tests absolutely convincing. Our next conference will be held Friday evening, April 29th, at Granada Hall, Myrtle Ave., near Gold.

S. B. NICHOLS.

Letter from William Denton.

To the Editor of the Religio-Philosophical Journal:

I have just come from an exceedingly interesting meeting at Ixora Hall, where I had the pleasure of hearing, for the first time, our eloquent sister, Mrs. Watson, and our veteran brother, Thomas Gales Forster, who gave a most excellent address, and also of listening to a succession of public tests of the most convincing nature by Mrs. Ada Foye, whom I had many opportunities of hearing when in San Francisco many years ago, but who has greatly improved since that time. To write a full account of the tests given this afternoon would require a pamphlet rather than a letter. From a heap of ballots sent up by the audience she picked out one after another, giving, while they were still folded, the correct name inscribed, and then telling accurately every time the age, place of residence, cause of death, and in many cases place of burial of the individual. She gave messages to various parties with astonishing rapidity, as they were presented to her clairvoyantly, and wrote a number of replies, some in French and Italian with which Mrs. Foye is unacquainted. She is certainly the most remarkable and satisfactory public medium that I ever saw, and I wish she could be kept constantly in the field, for she could make more converts to Spiritualism in a day than Moody can to orthodoxy in a year.

Since arriving here I have attended two of Mrs. Crindle's materializing circles, but received from them no satisfaction. The medium submits to no test conditions and gives the spectator no means of distinguishing the manifestations from the performances of a skillful juggler. Such performances never convince skeptics, and they only cause Spiritualists to waste their time and money.

I have no doubt that the spirits of our departed friends will yet walk and talk with us frequently; yet I am satisfied that a very large proportion of the so-called materializing mediums are juggling knaves, Spiritualists only in name, and for the purpose of robbing their dupes.

WILLIAM DENTON.

San Francisco, April 11, 1881.

Grand Double Anniversary Celebration in San Francisco, Cal., at Charter Oak Hall, March 31st, and at Ixora Hall, April 2nd and 3rd, 1881—A Reception, etc.

BY WM. EMMETTE COLEMAN.

To the Editor of the Religio-Philosophical Journal:

San Francisco has had an anniversary celebration such as it probably never had before. Three days and seven sessions were devoted to it, each being greeted with the largest audiences ever seen in the city at a spiritual gathering.

It has been a regular old fashioned revival—an occasion long to be remembered in the annals of San Francisco Spiritualism. Our speakers fairly outdid themselves, the inspirational address of Thomas Gales Forster and Mrs. E. L. Watson being among the best they have yet given us, while the sturdy common sense of Warren Chase probably was never more effective or better relished. The floral decorations of both halls were truly magnificent, surpassing the very fine displays of former years. The choicest flowers in rich profusion graced the platforms, including many large and tasteful arranged floral designs in letters of various hues. Special thanks are due Dr. McLennan, the healer, for the beautiful elaborate floral emblem contributed for both halls.

CHARTER OAK HALL, MARCH 31.

The hall was opened at 2 P. M., on the 31st, at Charter Oak Hall, under the auspices of Mrs. Ada Foye. The hall was densely filled, and the exercises long and varied. Miss Sophie Eggert presided at the piano afternoon and evening. After an eloquent invocation by Rev. J. N. Parker, brief addresses were made by Mrs. Miller, Mr. Parker and Mrs. Hendee, all being aglow with enthusiasm and rejoicing in honor of the gladsome occasion. Following these came the old war horse, Warren Chase, who spoke of his thirty-five years service in the cause of Spiritualism, his earliest efforts being in defense of Davis's *Divine Revelations*, before he ever had heard of the raps. He pointed out the analogy between the birth of Christianity and that of Spiritualism. Mrs. P. W. Stephens, sister of E. V. Wilson, next spoke under the influence of her ascended brother, and urged the importance of purity in word, thought and deed.

Mr. Allen said the results of our thirty-three years' experience, were in having learned to interpret correctly the phenomena which had been in the world for all time, but not understood, and in opening intelligent communication between the two worlds. Miss Clara Mayo, under control of John Babcock, impressed upon Spiritualists the importance of bettering themselves morally and spiritually, so living that at any time we shall be ready to enter the better land.

William Emmette Coleman gave a list of fifty different theories advanced by scientists and others in explanation of spiritual phenomena, and by humorously contrasting them with each other showed their mutual antagonism and insufficiency. Mrs. Lewis urged the world to a higher life. When the world becomes sufficiently advanced in spiritual growth and aspiration, then our eyes will be open to see the angels everywhere.

C. M. Plumb thought Spiritualists had not much cause for boasting over Christianity. Honest and loyal atheists and christians deserve more commendation than the enlightened Spiritualist who does no more. Having more light, more is expected of Spiritualists than others. Referring to supposed evil influences from the Spirit world, he inquired, "Is evil more powerful there than here? good less potent there than here?"

Mrs. R. A. Robinson read an original inspirational poem entitled, "Do Spirits Return?" "full of sweet poetic thought and melody," as said one of our daily papers in its report of the meeting. Mr. Meade hoped the spiritual movement would do something for the relief of the oppressed working-man from his present thraldom.

R. A. Robinson urged the primary importance of our doing all the good we can here on earth, to live true honorable lives full of good works.

Mrs. Aitkin, entranced, spoke words of encouragement to Mrs. Foye and the other mediums. Mrs. Meyer, under control of a Scotch spirit, spoke in a Scotch dialect, referring to the intellectual growth apparent among Spiritualists. Adjourned till 7:30.

EVENING SESSION.

Long before the time of opening the hall was densely packed; numbers stood up during the entire exercises, and multitudes had to go away unable to gain an entrance—the *Alta* saying next morning that 700 or 800 were turned away.

Thomas Gales Forster delivered the anniversary address, which was declared by many to be the finest oration he had delivered in San Francisco, and truly was it a magnificent effort, eliciting unbounded and rapturous applause. After paying tribute to the memory of Epes Sargent, E. V. Wilson and D. C. Densmore, he gave a brief account of the inauguration of the spiritual dispensation in Hydesville thirty-three years ago, and behold the results little dreamed of then. Two years ago, said he, in London, I heard the raps through Kate Fox, while sitting on the same platform with her; and while in Rome I heard the raps almost within sound of the Vatican, making as it seemed, the very dome of St. Peter's tremble. After paying a tribute to Mrs. Foye's mediumship and the "God-blessed little raps," he expatiated upon the grand results of Spiritualism, in opening up new fields of thought in connection with man's social relation, the true bases of psychology, the universe and its government, etc. The spiritual philosophy is an immense plow running its huge furrow through the ages, laying bare its hidden secrets. It is the mission of Spiritualism to lift the truth out of the mire of dogmatism, and inaugurate it upon the altar of the human heart. This glorious system, the subject of ridicule for the press, the object of the clergy's anathema, and the professors of which are socially ostracized, is the only one which can satisfactorily combine the truths of philosophy, science and religion. It scarcely required prophetic vision to proclaim that the day is not far distant when this religion of the heart, springing from the "God-blessed little raps," will meet with universal acceptance.

I never was in a city before where there were so many mediums; God bless them all! Only a few days since I was in attendance upon the trial of one in a Police Court here [Dr. McLennan]; but thank God! no case could be made against him. I believe there are professional men here who would arrest Jesus Christ and all his Apostles if they dared to renew the sight of a blind man or heal a lame one. Mr. Forster closed with an eloquent peroration which thrilled the vast audience, and which no report of mine can do justice to. It is worthy of note that the *Chronicle* which heretofore has been strongly anti-spiritualistic, gave a fair synopsis of Mr. Forster's address, which it called "a remarkable effort in a literary sense."

Miss Phillips, under inspiration of a Scotch lassie, sang a Scotch song with much vim. Mrs. Foye urged harmony and union among all Spiritualists; on occasions like this all differences should be buried. The Children's Progressive Lyceum above all things else should be sustained; our whole energies should be devoted to the Lyceum. The exercises terminated with Mrs. Foye's séance for raps, writing, seeing, etc., the usual success crowning her sitting, to the satisfaction of those receiving tests and of believers generally.

SATURDAY, APRIL 2ND.

The exercises at Ixora Hall, under the auspices of the First Spiritual Union, were opened at 1 P. M., April 2nd. A large audience, filling nearly every seat in this very large hall, was in attendance. The afternoon was principally devoted to a recital of early spiritual experiences by the old pioneers, Warren Chase, Thos. Gales Forster, Mrs. Hendee and Father Pearson, illustrative of the trials and tribulations of the early workers. C. M. Plumb read a carefully prepared essay, based upon the fundamental principles of re-incarnation, said principles being very dextrously interwoven and honeycombed in a series of spiritual platitudes, their true significance being thus largely concealed.

EVENING SESSION, 7:30.

An overflowing audience greeted the evening session. Mrs. Eliza Fuller McKinley was the opening speaker. To America, she said, belongs the credit of giving birth to a vital religion based on scientific facts and upheld by philosophic deduction. She gave an elucidation of the basic tenets of Spiritualism, its elevating powers, its extension of fraternity, love, beneficence irrespective of creed or dogma. The Christian cannot fellowship with the Brahman, Buddhist or Mahometan, but Spiritualism recognizes Buddha, Mahomet, etc., as headlights of divine truth illuming the so-called heathen.

Rev. J. N. Parker spoke of the great happiness he experienced as a Spiritualist in contrast with the gloom and suffering entailed upon him by Calvinism. He stated that he was one of the committee selected to listen to the production of Davis's "Divine Revelations;" and what a mighty work for good had that and Mr. Davis's other works done. The only way to best love and serve God, is to love and serve our fellowmen. He closed with a recitation of the poem of *Abou Ben-Adhem*. Mrs. P. W. Stephens gave a graphic description of her early experiences in Spiritualism, including her conversion thereto from being a Hard-Shell-Baptist.

H. B. Champion, of San José, late President of the First Spiritual Society in Philadelphia, referring to the growth of Spiritualism, instanced its 52 periodicals and its literature of thousands of volumes. What have we done, said Mr. Champion, to contribute to the good cause? What have we individually done to rejoice over? Have we each done the best we could? Have we resisted temptation? Mr. Champion was accompanied to San Francisco by Mrs. Champion, better known by her *nom de plume* of "Helen Mar." *En passant*, I will state that ill health forbade Mrs. Carrie Grimes Forster taking part in the anniversary exercises, which otherwise she would have been glad to do.

Hon. Warren Chase delivered the closing address, first alluding to the great good done in all directions by Spiritualism. Thirty years ago pulpits were not decorated with flowers. The spirits called for flowers and talked continually of flowers so we decorated our halls, etc., with them; and now the pulpits have borrowed the custom from us. Prayer, too, has been utilized and rationalized by Spiritualism. His mission had been to bring into Spiritualism the results of science. "Who made the flowers?" "God." God does make them by natural law, not by supernatural or direct law. Man is only a higher manifestation of the same law as that seen in the flower's growth. "But the flower dies." No, nothing dies. Flowers have souls and go to heaven. Though theological prejudice and 64 000 preachers are against us, truth, reason, science, religion, nature, God, are with us; and that ought to cheer us. Spiritualism is not only all that is said of it, but it is far more than it is known to be. No one has ever refuted our facts. I can scientifically demonstrate the existence of the Spirit world and its inhabitants as clearly as I can the existence of distant parts of the earth. If you can prove the Sandwich Island inhabited, I can prove the skies inhabited. Adjourned.

SUNDAY MORNING, 10 A. M.

The anniversary exercises of the Children's Progressive Lyceum were attractive and varied. The Secretary's report showed 140 children and 200 adults present. Fifty-four scholars took part in the recitations, musical selections, etc. Among those meriting special mention for recitations were Jennie Calhoun, Charlie Learn, Harry Mayo, Birdie Morris, Thomas Wise, Nattie Mayo, Sophie Eggert, Lola Todd, Electa Nowell, Alice Deagle, Willie Rawlinson, Edith Benjamin, Louisa Pfeiffer, Mandie Learn; for songs, Tinie Ray, Daisy Peck, Lola Lewis, Kittie Leam Mamie Whithel; and for instrumental music, Lizzie Sherman, Eddie Bernstein, Emily Thackery, Jennie French, Mina Robinson, Emma Jamison, Emma Bertie, and Annie Trautvetter, and Addie Eggert. *La Petite* Lulu Watson, daughter of the lecturer, Mrs. E. L. Watson, spoke for the first time in any lyceum, while Mrs. McKinley's little girl, Hope, not much more than a toddling infant, recited a little piece with good effect. The members of the Lyceum who have passed to the spirit land were remembered by bouquets and other floral offerings placed in their groups. Mr. Champion, in a few well-timed remarks, impressed on the children the importance of speaking the truth at all times.

SUNDAY AFTERNOON, 1:30.

An immense audience was present, filling every seat. After a beautiful invocation by Mrs. Lewis, Mrs. R. A. Robinson read a tasteful worded inspirational poem. Thos. Gales Forster followed, taking for his theme, "A Demonstrated Immortality," and for his text these four lines from Mrs. Robinson's poem:

> "The chain for dark despair was riven,
> By touch of angel fingers;
> Thus proof of life beyond was given,
> And doubt no longer lingers."

This oration of Mr. Forster's was one of his grandest, if not the grandest, he has given in San Francisco. Streams of eloquence flowed from his lips such as we have not heard from him before, at least to such an extent. The brief resume here given affords no idea of its grandeur, beauty and power. Spiritualism says he, has a fascination that cannot be resisted. It seems as if it had compelled the universe to listen to its philosophy, not withstanding the assaults of ridicule, persecution and social ostracism. It is said that immortality cannot be mathematically demonstrated. Now, all mathematical truths are immortal; then, the mind demonstrating them must also be immortal. The mind demonstrating a truth must be equal or superior to the thing demonstrated. Truth can never disintegrate or perish; so the mind which demonstrates a truth can never disintegrate or perish. Matter is cognized by the senses; mind by the consciousness; and of the two the latter is least liable to err. So the theory of Berkley, that there is no matter, is more tenable than the opposing one, that there is nothing but matter. The senses are dependent on external or outer influences; without light, the eye would be useless and vision impossible; but the mind is independent of external influences. Things once impressed on the mind, they remain forever, and can at any time be reproduced mentally, independent of the influence of external objects. The body may be racked and tortured, and the mind be in tranquility and peace; the mind may be tortured, and the body be at ease. This contrariety evidences that no change in, or even dissolution of, the body can affect the perpetuity of the mind. If it be true, as science demonstrates, that nothing material can die, who can or will dare to say that ought immaterial or spiritual can die?

The atheist, however, rejects the philosophical demonstration of immortality, and the church is unable to meet the difficulty. What remains to be done to supply great *desiderata*? Something is required that will appeal to the external senses as well as the inner consciousness; and thank God, Spiritualism does supply the required *desiderata*. Spiritual phenomena continued in the Christian church for 600 years, and when lost the Dark Ages supervened for a thousand years. Being past now, phenomena have revived in greater force than ever. The Spiritualist reposes in the integrity of the Infinite and the eternality of law; hence the philosophical Spiritualist knows exactly where he is going to after death. Mr. Forster concluded with an eloquent peroration impossible of epitomization.

After a recitation by Miss Vaughn, Wm. Emmette Coleman first submitted fifty-four theories of scientists, etc., explanatory of spiritual phenomena, and then analyzed three of the principal theories, covering the three phases of phenomena, mental, physical and materializational, showing their insufficiency to cover all the facts. Mrs. Maynard, under inspiration of John Bigelow, as she said, warned the people against the dangers and widespread influence of obsession.

Miss Clara Mayo, under control of Fannie Burbank Felton, said the object of their teaching was to enable us to free our spirits and grow in virtue and knowledge. She greeted Mrs. E. L. Watson with words of cheer, and alluded to the union of East and West to give freedom to the human soul. Mrs. Breed, the telegraphic medium, who was detained from the hall by illness sent a communication from a spirit named Katy Moulton to E. V. S., which latter arose and testified to its appropriateness.

Mrs. Scales narrated the facts of her conversion from orthodoxy to Spiritualism, and the great good it had done for her; also the good done by the San Francisco Children's Lyceum, and Children's Aid Society. The Spiritualists' boys and girls are brought up so they won't be hoodlums. She then passed under control of her guide, Midget, who advised the guidance of the children by kindness, not by the rod, and deprecated the driving of our children from us by unjust suspicion. R. A. Robinson said, As you leave this world, so you begin the next. Are you ready to face your record in the next world? Mrs. Hendee announced that Selden J. Finney had been endeavoring for two days to control her to speak, but lack of time and opportunity precluded his then addressing them.

Mrs. E. L. Watson, the "silver-toned" orator, delivered the closing address in the afternoon. It was a companion piece to that of Mr. Forster at the opening of this session, and was the finest effort this eloquent expounder of spiritual verities has given the San Francisco public, carrying the audience by storm, seeming to take them to the very gates of heaven, as some expressed it. Mrs. Watson seemed all aglow with enthusiasm and inspiration, and burning words of impassioned fervor and richest eloquence rolled in quick succession from her angel-touched lips. Probably two such masterpieces of eloquence and logical thought were never listened to before by the San Francisco Spiritualists, as the speeches of Mrs. Watson and Mr. Forster Sunday afternoon. Mrs. Watson's theme was the "Home Mission of Spiritualism," especially its noble work for woman. She referred to the persecution she endured when, as a girl, she came upon the platform as a speaker. How many Spiritualists, inquired she, defended human slavery? Having opposed human slavery, Spiritualism also admits woman's equality with man. Nine-tenths of the mediums are women and children. Social influences are more powerful than all other influences. She concluded, after reciting an inspirational poem, amid a storm of applause. Adjourned.

SUNDAY NIGHT, 7:30.

The audience much exceeded in number all preceding ones; such a tremendous crowd was probably never seen before in San Francisco at a spiritual service.

After the reading of beautiful and choicely worded original poems by Geo. C. Irvin and Mrs. Laverne Mathews (which lady worthily presided at all the five sessions in Ixora Hall), Mrs. Watson delivered another excellent and eloquent address. We are in the midst of a religious revolution, began she. Demand and supply are equal. The age demands a religion of reason, a spiritual truth that fits in with every physical truth. Buddha, Christ and others caught glimpses of spiritual realities; but now the demand is greater, and the supply is greater. In place of an unnatural God we have the Soul of Nature; in place of an unnatural hell, a natural hell, the sequence of violated law; in place of an unnatural devil, undeveloped good; in place of an unnatural heaven, a rational heaven, adapted to man's highest needs. They say, "If you take away our Bible, what will you give us instead?" All that is good and true in the Bible is sweet and consoling to all Spiritualists, and will live forever. Instead of the God of Abraham, Isaac and Jacob, we have the God of the universe, who, instead of dwelling among our chosen people, inhabits immensity. "What shall we do without Jesus?" Regard Jesus as a divinity, and his life becomes a farce; regard him as a divinely-gifted soul, he becomes our elder brother, our friend, even our redeemer by his words of wisdom. Where would Jesus find his friends to-night? Would it be in ritualistic churches, where healing is unknown, or would it be with those who say "the good angels come to me and cheer me," or with those who when on mounts of sorrow and transfiguration are gladdened by the presence of loved ones gone before?

They call us free lovers; they talk as if sensualism was never in the world till the angels communed with men. Jesus stands by the side of all other heroes living and dying for humanity. But, say some, "You have so many low, illiterate, bad characters among you." So had Jesus; the offscourings of creation ran after him. God bless the christian Church! She has done a noble work; she will do a nobler work again, when Jesus is resurrected in her midst, and she excels, not in long prayers, but in deeds of love.

After a few remarks by Father Pearson, Mrs. Wiggin told what Spiritualism had done for her. She also described several spirits seen by her in the audience. Let us all try to do better, she said; do better this year than ever before.

The closing address of the entire anniversary exercises was then delivered by Thos. Gales Forster. The orthodox heaven being located outside the material universe, Adam and Eve, traveling with the velocity of light, have only as yet gone one three hundred and sixtieth part of the distance; they still have 1 894,000 years to reach the heavenly city. Spiritualism has withstood all its enemies, within and without. If it had not been God's truth, it would have been killed by its professed friends. He closed with a pæan of glorious triumph, the burden of his farewell exhortation being, "Love one another." Thus ended the great spiritual love feast in San Francisco—no, not ended, for on the succeeding evening a supplementary occasion of rejoicing was experienced. Mrs. Watson, assisted by Mr. and Mrs. Champion, gave a reception to her friends at Mrs. Scales's parlors, 1031 Market street.

RECEPTION TO MRS. E. L. WATSON IN SAN FRANCISCO, CAL.

Mrs. E. L. Watson has been lecturing every Sunday for the First Spiritual Union, in San Francisco, for two or three months, and has established herself as a universal favorite—as great a favorite, probably, as we ever had here. She has uniformly drawn very large audiences, which rather increase than diminish. The mention of her name is ever the signal of applause at a spiritual gathering, and her appearance on the rostrum each Sunday evening is always greeted with applause. She is certainly a very attractive speaker, one eminently calculated to charm the masses, at the same time giving dignity and tone to the spiritual platform. Her lectures and her general bearing evince her to be a true woman, than which no higher praise can be extended her. Her graceful and easy carriage, her choice, expressive diction, her mastery over the emotional nature of her auditors, her effective appeals to the higher sympathies of man, her combination of the emotional with the practical and the logical—all these, and other graces of head and heart, serve to render her, our sister, a potent instrument for good in the world, one calculated to wield a mighty influence among men and women in furtherance of liberal and spiritual truth.

Residing in San José, and being in San Francisco only on Sunday of each week, our people have not had a favorable opportunity to enter into very intimate social relations with Mrs. Watson. To obviate this somewhat, as well as to testify their appreciation of her as a woman as well as a public teacher, a reception was tendered her on Monday evening, April 4th, in the commodious parlors of Mrs. Scales, 1031, Market St. Mr. H. B. Champion and his good lady, better known as "Helen Mar," having accompanied Mrs. Watson, from San José, to the anniversary exercises, were likewise included in the proffered reception. *En passant*, both Mrs. Watson and the Champions have purchased property in San José, and gone into fruit-raising, with a view, probably, of making California their future home.

Nearly 150 Spiritualists availed themselves of the opportunity to greet our friends on the evening in question, this being the largest of all the many social gatherings the Spiritualists here have had this winter—its great size being partly due, no doubt, to its having been publicly announced several times during the anniversary exercises—and the extent of the social enjoyment was commensurate with the size of the assembly. In common parlance, we had a "rousing good time." Thomas Gales Forster made a most admirable presiding officer during that portion of the evening devoted to literary exercises. In his opening remarks he referred to the great good done to Spiritualism in Philadelphia by Mr. Champion, and rendered due tribute to Mrs Watson as a worker and as a woman, concluding with an excellent original poem in honor of that lady. Mrs. Laverna Matthews then read a most exquisite inspirational poem dedicated to Mrs. Watson. This was followed by an address from Wm. Emmette Coleman, giving greeting to Mrs Watson as an able and faithful laborer in truth's vineyard, and also greeting Mr. and Mrs. Champion—the former for his devotion to true, common-sense Spiritualism, while the depth of intellectuality of "Helen Mar" (which had attracted his attention a few years ago) was given due meed of praise.

Commenting on the commendation and encomium bestowed upon Mrs. Watson by the last speaker, Mr. Forster remarked that she might be proud to receive such eulogy, for praise from Wm. Emmette Coleman is fame indeed; for, said he, "I religiously believe that 'he would not flatter Neptune for his trident, nor Jove for his power to thunder.'" His searching criticism spares neither friend nor foe; he wields a two-edged sword which cuts both ways, and though I do not agree with all he says, I recognize the honesty and sincerity of the man and that he is needed in our ranks as an instrument of reform and progress. Although he flourishes a caustic pen, and is decided in his convictions, yet Mr. Coleman possesses one idiosyncrasy which is rarely met with; he is always willing to be corrected, and can always take advice, and that very few of us can do. Mrs. R. A. Robinson then read a beautiful inspirational poem in honor of the occasion; after which Mrs Watson's little Lula favored the company with an excellent recitation. Mrs. E. F. McKinley referred touchingly to the somewhat unfortunate experiences of Mrs. Watson, on the occasion of a previous visit to San Francisco five years before, contrasting this with her brilliant success now. Mrs. Wiggin also made a feeling address, honest, candid, sympathetic, as is her wont. Short addresses were made likewise by Messrs. Mills and Ryder, Rev. Mr. Parker, Mrs. Hendee and Mrs Mary F. Snow.

In response, Mr. and Mrs. Champion each returned thanks in a few expressive words; succeeding which Mrs. Watson, in a voice suffused with emotion, made response to the many flattering tokens of esteem lavished upon her. She testified to her own unworthiness as a public teacher; of herself she felt she could do nothing; each time she descended the rostrum she almost resolved never to mount it again. She needed encouragement and cheer; and what consolation to her soul were the signs of approval given her each evening as she took her seat upon the platform. Especially has she been cheered and strengthened by the words of Mr. Coleman; for, knowing how severely critical he usually is, she had been a trifle afraid of running the gauntlet of his criticism; but to be able to extort such words of approval and panegyric from Mr. Coleman, the critic, as she had been the recipient of to-night, had indeed gladdened her heart. She felt grateful to the higher powers sustaining her, that, all unworthy as she was, she had been deemed worthy of such praise and blessing as had been hers this evening. After rendering tribute to her husband for his self sacrificing support and encouragement at all times, she concluded with a long impromptu inspirational poem of much beauty and power.

The hostess, Mrs. Scales, at the termination of the exercises, expressed herself as signally honored in having such a large collection of notables in her house at one time. In addition to Mrs. Watson, Mr and Mrs. Champion, Mr. and Mrs. Forster, Mrs. P. W. Stephens, W. E. Coleman, Mrs. McKinley, Dr. McLennan, etc., there were a number of lawyers, doctors, judges and other solid men of the city, including also a number of the handsomest men and women of San Francisco. The parlors were magnificently decorated with floral ornaments. Dr. McLennan's contributions in that line being especially noticeable. In the matter of hearty cordiality and warm sympathy, in their wealth of floral decoration, and in the grandeur and success of their anniversary exercises this year, I am confident no city in the union surpasses her.

Presidio of San Francisco, Cal.

Beautiful Spirit Facts from a Circle in Nevada.

DEAR BRO. BUNDY:—I am impelled to address you in terms of brotherhood, although personally unknown other than as a subscriber to your most excellent JOURNAL. There are many Spiritualists here in this far away region, who take much interest in the welfare of the JOURNAL and all who are connected with it, for they find much comfort in its pages, and are thereby encouraged to go on in well doing. Some of them are rapidly developing as true and honest mediums, and I believe I express their feelings when I say, "Go on with the good work, with malice towards none and with charity to all, but above all work for a true and pure spiritual mediumship."

It will be of interest to you and your many readers to know that we have in this place a circle of gentle, genial and self-sacrificing workers, who meet regularly every Sabbath evening. They have had some most wonderful and gratifying manifestations. I am not a regular member of the happy band, for the requirements of my profession oblige me to be a frequent bird of passage. On account of having had some journalistic experience, they have requested me to pen an account of a sitting held last night at the residence of Judge Abbot of this place. There were present nine persons, namely: Judge Abbot, his niece Miss Moore, Judge Plunkett and wife, Messrs. Hutton, Pitchford, Johnson, Holland, myself, and last but positively first in mediumship, William St. Clair Long. It was the first time that Mrs. Plunkett had witnessed any manifestations of spirit-power, and being a Catholic, the faith in which she had been raised rendered her somewhat antagonistic to our views of Spiritualism. The others had all more or less belief.

At eight o'clock we seated ourselves around an ordinary round table, and each placing the right hand over the left grasped the corresponding hand of the next sitter so that the circle was complete. The candle, which was the only light in the room, was then blown out by Judge Abbot. I have omitted to mention that on the table had been placed a guitar, two hand bells, a perfectly new slate which had been carefully cleansed, and a piece of slate pencil. In a few seconds small luminous clouds of more or less brilliancy were seen to float around and about us. The strings of the guitar were gently touched, then full chords were struck, the bells were rung and suddenly the guitar began to float in the air, giving forth most pleasant harmony. At this time I felt the clutch of soft and delicate fingers around my right wrist and described it aloud—then exclaimed, "Is that you, my dear?" The guitar twanged violently three times, which was interpreted as meaning yes! The gentle hand passed up my arm to my shoulder, my cheek and then caressed my head stroking my hair back and forth. With emotion which brought most grateful tears to my eyes and a sense of indescribable happiness I said: "If that is you, my dear, please to manifest your presence by writing on the slate and tell me what you wish. Tell me if I have done right to send that letter?" This remark referred to a letter relating to my domestic affairs which I had just mailed. A violent twanging of the guitar and then a scratching of the pencil on the slate was the answer. Suddenly there was silence and I felt the slate, or some such substance, placed upon my right hand. A member of the circle asked, "Shall we light the candle?" Three chords of the guitar signified, yes! It was lit and on my right hand rested the slate. The side turned upward contained no writing. For a moment I felt disappointed, but on turning the slate over, there beheld in a perfect facsimile of my dear departed wife's writing the following quotation from Scott's Lady of the Lake:

> "The sunset of life gives us mystical lore
> And coming events cast their shadows before."

"Do you understand me, dear husband?

Lovingly,

ANNIE."

I must here say that I do not, as yet, understand how to apply this communication, but it was a most convincing proof to me and others present of spirit-presence and communication, especially as no other person in the room than myself knew my wife's name; nor did any of them know anything of my life-history, for in these mining districts we know each other only as we are, and not as we have been. The circle was again formed under similar conditions and almost immediately light and luminous clouds were apparent to all, even to Mrs Plunkett. Let me here state that when I told the circle that a hand was upon my wrist and caressing my head others of the circle wished also to be touched, and the gentle spirit hand did so to all but Mrs. Plunkett although one of the bells was moved towards her and placed against her hand. An inspiration came upon me, and I felt obliged to utter almost without knowing what I said: "There is an aura around Mrs. Plunkett that the spirit cannot overcome." This digression will explain what followed. In reply to an expressed desire on the part of Mr. Long, the medium, that the spirit would write upon the slate, the scratching of the pencil was immediately heard, the guitar continued to play gentle chords, floating around and about us, then with a twang fell on the table and all was silent. Judge Abbott again lit the candle, hands were unlocked and we read these words on the slate:

"Mrs. Plunkett, there is a halo about you which makes you hard to approach, as yet"

"Yes! Miss Moore, I told mother to send you that flower I promised you."

"I have been with you all [the omitted] evening and cannot wait longer."

C. F. ROGERS.

This message was from a member of the circle, who had passed away from earth-life a few months since, and who is now the chief controlling spirit of our medium, W. St. Clair Long. The message to Mrs Plunkett explains itself. That to Miss Moore is explained thus: At a previous sitting the spirit of C. F. Rogers had promised to send a flower to Miss Moore. No word of this sitting had been sent to his mother who resides in Kentucky, but knowing the brotherly affection with which he was regarded by all his friends here and especially by the members of the circle, his good mother wrote to Miss Moore a few days ago and enclosed a beautiful flower, saying it was his favorite. We believe he had impressed her to do so. Let others think as their mind leads them to think. The circle was again formed, and this time the following writing was found upon the slate:

Concluded on Third Page.

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

The grace of the bending grasses,
The flush of the down-like sky,
The scent that lingers and passes
When the loitering wind goes by,
Are gushes and hints of sweetness
From the unseen depths afar,
The foam edge of heaven's completeness
Swept outward from flower and star.

For the cloud and the leaf and the blossom,
The shadow, the flickering gleam;
Are waifs on the sea-like bosom
Of beauty beyond our dream.
Its glow to our earth is given,
It freshens this lower air;
Oh! the fathomless wells of heaven,
The springs of the earth rise there!

[Lucy Larcom.

In an inspired moment, the graceful songstress has caught the motion of that wonderful magnetic river whose melodious and perpetual flow from Heaven, or the Summer-Land, waft spiritual life and beauty unto our earth. Seers and poets are sensitive to this pervasive and potent outflow from the sphere of causes, and sing, each in his own way, of the tokens of primal grandeur or loveliness with which it beneficently visits us. As the soul breathes its refined and spiritualized elements, it rises into words of exaltation, and pronounces its oracles of that far land whence soft and fragrant breezes issue. Back and forth, weaving through immensity, from sun to planet and planet to sun, constant rivers of electricity circulate, while from the great centre of potency and attraction, from the heart of the universe, the ultimate home of all spirits, come those inspiring "gushes and hints of sweetness" beyond all earthly experiences, but which the soul claims as its rightful inheritance.

Shelley felt this divine breath:

"In dewy morn, and odorous noon and even
With sunset and its gorgeous ministers,
And solemn midnights' tingling silentness."

On every page we find

"Some dim forebodings of thy loveliness
Haunting the human heart, have there entwined
Those rooted hopes of some sweet place of bliss,
Where friends and lovers meet to part no more.
Thou art the end of all desire and will,
The product of all action."

Mrs. Browning caught many a glimpse of the truth

"That not a natural flower can grow on earth
Without a flower upon the spiritual side,
Substantial, archetypal, all aglow
With blossoming causes,—not so far away
That we, whose spirit-sense is somewhat cleared,
May not catch something of the bloom and breath,
Too vaguely apprehended, though indeed
Still apprehended, consciously or not,
And still transferred to picture, music, verse,
For thrilling audient and beholding souls
By signs and touches which are known to souls,—
How known, they know not,—why, they cannot find,
So straight call out on genius, say it man
Produced this? when much rather they should say,
'Tis insight, and he saw this."

All literature is full of these glimpses into the source of goodness and beauty, of which material beauty is but the faint and evanescent type.

No more pathetic and touching wail of love, regret and half remorse has ever been penned the prose monody upon Mrs. Carlyle by her husband, which has been mentioned in this column. After forty years spent with one who was the light of his life, he says that "her going smote the whole world into universal wreck, and left him stranded, a helpless man, amid the ruins of a world."

These reminiscences were struck off in the white heat of a profound and deathless affection, just after its object had been smitten by that destroying Azrael who brings to his victim, in the imagination of the survivor, no glorious entrance into immortal life. Carlyle's sorrow touches despair. He speaks of his loved one as now "resting in her serene, unbroken slumber." It seems as if he believed that never, never should he find this other gentle, loving one, whose tenderness assumed an almost maternal aspect for his most miserable, cynical and hopeless self. Ah! how would the cloud have lifted, and the "light that never was on sea or shore" streamed into that midnight gloom, could he have been assured that love and life overleap the grave, and only glow the brighter after purification by that ordeal called death, which consumes the dross of matter, and leaves only the imperishable spirit with its ethereal raiment.

The reader is overwhelmed with passionate and reiterated lamentations from this intellectual Titan, who in spiritual things was yet as a little child. Well might he regret the parting from the wise and patient woman, who was yet his peer in all worthy thoughts. "Beautifully wise, soft and loving," he terms her, "saving me forethought and trouble, patient, frugal, warding off the world's rough touches, saving me from all trouble and care," —"wrapping me like the softest of bandages." —"My noble one! I say deliberately her part in the stern battle, and except myself, no one knows how stern, was brighter and braver than my own." Ah! poor Carlyle, poor with all your rich love, she was "lost forever!"

It is evident that the wife so sadly mourned was an uncommon person. He describes their early life. "Strange how she made the desert blossom for herself and me; what a fairy palace she made of that wild moorland home of the poor man. In my life I have seen no human intelligence that so genuinely pervaded every fibre of the human existence it belonged to." And so follows page after page of fond expressions about his "poor darling," from the smitten heart which was so rugged and stern toward all the world save her.

But the pity of it all, is in the regret so freely expressed that he did not sufficiently appreciate this noble nature, while it was still at his beck and call, ready to put aside her every desire to serve his. He often breaks forth thus: "Ah me! she never fully knew, nor could I show her, in my heavy laden, miserable life, how much I had at all times, loved, regarded and admired her. No telling of her now. Five minutes more of your dear company in this world. Oh! that I had you yet for but five minutes, to tell you all! I doubt, candidly, if I ever saw a nobler human soul than this, alas, alas, never rightly valued until now. Blind and deaf that we are; oh, yet think, if thou love anybody yet living, wait not till death sweep down the paltry little dust clouds and idle dissonances of the moment, and all be at last so mournfully clear and beautiful, when it is too late!"

The brilliant novelist, Mrs. Oliphant, who had been for many years a friend of the Carlyle's, in a graphic picture of their lives, while testifying to the genuine and loyal nature of the wife, testifies also that her feelings were not callous to the neglect which the husband sometimes showed. With remarkable mental endowments and unusual intellectual training, co-ordinate with domesticity, thrift and practicality—(note it, ye who believe that an intellectual woman must be a poor housekeeper and manager) she was yet but human. Mrs. Oliphant pertinently writes, "Mrs. Carlyle's endless energy, vivacity and self-control, her mastery over circumstances and undaunted acceptance of that mingled office of protector and dependent, which to a woman conscious of so many powers must have been sometimes bitter if sometimes also sweet—it is perhaps beyond the power of words to fully set forth. It is a position less uncommon than people are aware of; and the usual jargon about gentle wives and feminine influence is ludicrously inapplicable in cases where the strongest of qualities and the utmost force of character are called into play."

And so the record of him who styled himself "saddest of all the sons of Adam," who spoke honest words and smote graven images right valiantly in a land of shams and mockeries, is found to turn at last, upon the innate force of character of one of the most modest of women. She walked invisible in the light of his fame, for forty years, and, when she no longer needs appreciation, it is poured upon her in words of praise, which if modified and spoken to herself during all that time, would have rendered the heavy burdens of life less onerous, and been as precious strains of music, to the brave and faithful soul.

Is it not this mistake of a good, true-hearted man too common? We thoughtlessly accept the ministrations, the sacrifices, the nameless cares of those nearest to us, and until they are gone from our sight, forget the self-denial which we strain to its utmost. We accept as a matter of course, that which has cost the putting by of their plans, their life-work it may be. O the lives that have been wasted to gratify others what are not worth the sacrifice of Justice. Life too, is short at the longest; too short for coldness and inattention to loved ones. In a little while there will remain only memory of wasted opportunities and bitter regret. Worse still, there may be remembrance of biting words, that sting and fester and eat into the core of some gentle heart. As we have a sense of the delicacy of human relationship and the sacred rights of each person let us keep back the sarcastic word, the cruel sneer, the hateful sidelong glance, for only in ruling ourselves, are we worthy of a permanent place in the heart of another.

Annual Meeting of Michigan State Association of Spiritualists and Liberals.

The Annual Meeting was held at Flint March 23rd to 20th. We gave a sketch of it the next week, and our space only allows an abstract of Miss J. R. Lanes's report, the resolutions and some matters not before given. After two days of addresses and experiences, Friday being medium's day, at which J. P. Whiting presided, and many facts and incidents were given, on Saturday morning G. B. Stebbins reported, by appointment, the following resolves on the "Doctors' Law," which were unanimously adopted and money raised to put them in print to be laid on the desks of the members of the legislature at Lansing:

Resolved, That this Association, representing more than fifty thousand citizens of Michigan, makes earnest and unanimous protest against the enactment by the State Legislature of any so called "doctors' law," ostensibly to "regulate the practice of medicine," but really to give a monopoly of healing or destroying the people to diplomaed and licensed physicians, too weak to stand on their own merits, and asking an unjust law to bolster up their medical tyranny.

Resolved That we hold such laws to be unjust in depriving the people of inalienable rights to choose their own methods of healing diseases; tyrannical as putting power in the hands of an exclusively privileged class, and unconstitutional as infringing on personal rights, held sacred by the genius and spirit of our free government.

Resolved, That while we recognize the ability and conscientiousness of many physicians and healers of different schools, we find cause of opposition to any "doctors' bills" in the fact that they wholly fail to provide the people any defence against empiricism, ignorance and malpractice in the medical profession; such defence being as much needed as that which these bills profess to give against these evils in what is called quackery outside that profession—the best protection being the sober sense of intelligent people, free to choose their own physicians and remedies, such choice being one that no statute can rightfully take away.

The Committee on Principles, Constitution and By-Laws, J. H. Burnham, Chairman, reported the following declaration of principles:

1. We recognize and endorse a moral standard fundamental in the nature of human relations, deriving not its significance from rewards or punishments, but a standard which claims the consent of rational beings upon its own merits. Right because it is right. Morally exact in thought, ward and deed; not for pay, but solely because it is just. This standard admits of no discount placed upon virtue through fear of hell or promise of heaven.

2. As a means in the attainment of this standard of moral exactness, that we seek earnestly for the truth in all departments of human thought, taking it when found for what it is worth in itself to us; in the sciences and arts, philosophy, political economy, Spiritualism, Materialism, Liberalism—any thing, anywhere, and everywhere, which is open to the genius of man or woman, is our field of investigation or inquiry, and the truth thus attained is for our use.

3. To educate the people out of superstition into self-reliance, and hence self-support, and also self-redemption, to practice a bloodless virtue and win a bloodless victory over sin. No priesthood but the eternal priesthood of nature; no sacrament for man, woman or child, but that of everlasting love of all that is just, pure and good; no autocrat higher than our highest thought; no heaven only that which growth demands. To be good and to do good is a far better heaven than mansions bought with blood.

4. To inquire into the possibilities of our nature and thereby learn its needs. Fixing possibilities to nature by infallible standards whether in laws, through a law-giver, religions, creeds, bibles, infallible priesthoods or gods, have ever held back the best interests and highest possibilities of our nature; therefore, away with them all, and every thing begotten by superstition which denies to men, women and children, the duty to grow and advance, and to be to-day what they were not yesterday; to become cultured, broad, noble and grand in life with a promise that they may thus continue to grow forever.

5. Our design as to the government of these United States, is that in every thing it shall be a secular government. Gods, bibles, churches, priesthoods and creeds are allowed to exist in this government, but in no way shall they be allowed to govern this nation. The National and State governments shall not pay for the support of religion in any way whatever; none of the revenues of the nation or money from its treasury, shall ever support any religious establishment whatever. Those wanting religion or sacraments must pay for them and not the nation. This secular government shall go into all our schools. Bibles, creeds and churches constitute no part of our National government, and therefore have no existence by virtue of national authority within any of our public institutions of this nation.

Sunday morning was set apart for an address on the Anniversary of Modern Spiritualism, which was given by G. B. Stebbins, and was listened to attentively an hour and a half by a large audience.

In the afternoon a resolve sent by W. R. Hill, of Detroit, to strike off the word liberal from the name of the Society, was reported from the Committee as not in order for present discussion, as it was not possible now to have the legal change made which is considered necessary, if the name is changed. The Committee also reported the following resolutions, which unanimously passed. (We omit a part of the Principles, as they are reported in these resolves.)

Resolved, That we make all due effort to have laws upon the statutes of our State, prohibiting the publishing and sale of all books, papers and articles in papers which are obscene, lewd and immoral, whether the same be found in sacred, secular or profane literature.

Resolved, That we heartily endorse and sympathize with all efforts and societies of reform that are non sectarian in their character, and have for their object the teaching of morals and the culture of human beings without regard to belief or unbelief.

Resolved, That we in the future, as in the past, teach and make all possible effort to sustain temperance, virtue, monogamic marriage, honesty and personal and public purity, holding character and moral worth as the claim to private and public confidence and fellowship.

Resolved, That we consider the exemption of over $600,000,000 worth of church property from taxation as invidious and unjust, as adding to the burthen of taxation borne by the people, as fostering sectarian pride and ecclesiastical extravagance, and an aristocracy injurious to all real spiritual life, and as a union of Church and State opposed to the genius of American institutions.

Resolved, That religious exercises, such as bible reading and prayers, in our public schools, should be abolished as unjust to large classes of citizens, and as creating needless strife and ill-feeling, and that all such exercises should be remanded to the home, the Church and the Sunday School, where each family or class can teach their own views without any infringement on the rights or conscience of others.

Resolved, That justice and the welfare and peace, the highest culture and best progress of society, demand the recognition of the equal rights of all classes of citizens, and that the joint influence and co-operation of man and woman is of especial importance, and therefore we advocate human rights, irrespective of sex, giving woman free and equal choice of speech and action and opening to her the platform, the pulpit, the ballot box, and the holding of places of public trust, believing that thus the home and the family as well as society at large would be better ordered and more filled with wisdom, harmony, temperance and beauty.

Resolved, That we highly appreciate the value of genuine mediumship, and will do all possible to encourage and protect it, we hold it wise to test both mediums and spirits critically, yet carefully; that it is well for mediums as well as for us that they submit occasionally to test conditions asked for, and arranged in friendly spirit; and that honest spirits, honest mediums, and honest investigators can thus best reach unity and harmony, and so gain best results.

Resolved, That we urge the importance of private and family circles and personal spiritual culture, as select companies of tried friends persevering quietly, reach the highest harmony, the most personal benefits, and the finest spiritual manifestations.

It was voted to hold a Camp Meeting in August, at such time and place as the Directors may fix on.

J. H. White, of Port Huron, reported no success by the Committee in raising funds to buy a camp ground. Dr. A. B. Spinney, A. A. Whitney and J. H. Burnham were made a committee for future action as to a camp ground, Goguac Lake, near Battle Creek, appearing a favorite place, and forty acres the amount of land for the purpose.

Twelve auxiliary societies in the State are reported. The people of Flint and the Spiritual Society were thanked for their kind hospitality and good efforts.

Mr. Burdick was again made President.

The vocal and instrumental music of Mr. Dunning was appreciated, and added to the interest of the sessions.

COMMITTEE ON LITERATURE.

Chairman, E. A. Chapman, Lowell; M. Babcock, St. Johns; Augustus Day, Detroit; Miss J. R. Lane, Detroit; Mrs. A. E. Sheets, Lansing.

COMMITTEE ON PUBLICATION OF RECORDS.

Chairman, A. E. Nugent, Lansing; Dr. A. W. Edson, Lansing; Miss J. R. Lane, Detroit; M. J. Mathews, Detroit; Mrs. M. E. French, Greenville.

COMMITTEE ON RESOLUTIONS.

Chairman, J. M. Potter, Lansing; W. M. Wooster, Decatur; Mrs. C. M. Putnam, Nashville; Mrs. Amy Harding, Milford; Thomas Wolcott, Flint.

COMMITTEE ON FINANCE.

Chairman, Dr. J. V. Spencer, Battle Creek; Mrs. J. E. Corbett, Detroit; W. J. Crook, Flint; E. C. Manchester, Muir; E. L. Warner, Paw Paw.

The closing address of J. H. Burnham on "The ego and the non-ego" held the attention of a large audience on Sunday evening and the meeting ended in good feeling.

Concluded from Second Page.

"Lucy, do you like Tuscarora as well as Sheffield? George."

This spirit did not appear to be very strong, and all wondered and asked, "Who is George?" Miss Moore, whose Christian name is Lucy, replied: "Why it is my uncle, George Abbot, who was Consul at Sheffield, England." Again the circle joined hands, but Mr. Long appeared to be impressed that we should have no further manifestations as his chief control, C. P. Rogers, had departed. I replied, "Wait. See the luminous clouds, but they are faint; there is a spirit present who has never yet manifested, and I think it is that of a child or feeble person." Soon the guitar played faintly at first, then louder and louder, and lastly when we asked for a written message the pencil began to do its work, and before it had apparently ceased Mr. Long called out, "There is a hand patting my head." Miss Moore said, "It is your mother, Mr. Long." He arose suddenly and went to the couch where he reclined, as if greatly overcome. The candle was then lit and on the slate was written in a most legible hand: "My son, I will communicate with you in trance. Your mother, M. L. Long." We looked towards Mr. Long and found him in a trance condition, and he began to talk as if it were a mother to a son about certain passages in his life; then with a kiss upon his lips which two or three of us heard, the spirit left him and he awoke as from a dream. Then he gave us a confused description of a beautiful vision, heavenly lights, hosts of spirits, amongst whom many of our friends were prominent.

I have omitted to mention many things, fearing to trespass too much upon your space, but we are promised new phases of mediumship and the development of other mediums from those in the circle. Mr. Long has given many wonderful physical manifestations under test conditions. I will write of some of them at a future time.

All the above named persons endorse this account, which I hope may go forth to the world and give joy to many hearts.

M. VAN B. WISNER.

Tuscarora, Elk Co., Nevada.

Book Notices.

THE RELATION OF THE SPIRITUAL TO THE MATERIAL UNIVERSE; THE LAW OF CONTROL. Two papers given in the interest of Spiritual Science, by the dictation of the late Prof. M. Faraday, of England. Star Publishing Co., Springfield, Mass. Sold at RELIGIO-PHILOSOPHICAL JOURNAL office, price 10 cents.

In this handsome pamphlet the spirit of the eminent scientist, Faraday, purports to give, through a medium (a young man of good repute in Massachusetts), his present views on important subjects. Its style is clear and forcible, its thought valuable. A sentence from the Introduction gives a glimpse of its contents:

"Material science has its victories and recognition at the hands of a partially enlightened world, but that world fails to perceive the outcome of its discoveries, though the effort of the mind to grasp the unknown result in bringing its powers nearer to the causative principle of all being. Many times during my life on earth, I caught faint gleams of the light that radiates from the realms of spirit; but, mistaking the methods of demonstration, I entered this world ignorant of most of the forces that govern its inhabitants."

He declares himself now a student of both material and spiritual science, so closely allied that both must be studied for clear comprehension of either.

Magazines for May just Received.

Scribner's Monthly Illustrated Magazine. (Scribner & Co., New York.) Contents: Portrait of Thomas Carlyle; The Wild Sheep of the Sierra; Calpurnia; Madame Delphine; Lilian; In and Out of London with Dickens; Artemus Ward; San Terenzo; The Mutineers of the "Bounty;" The Sanitary Condition of New York; Among the Esquimaux with Schwatka; Impressions of Thomas Carlyle in 1848; The Literary Work of Thomas Carlyle; The Stirrup Cup; Honi Soit Qui Mal y Pense; An Antique Intaglio; Post-office Saving-Banks in Great Britain; Jenny Lind; Peter the Great as Ruler and Reformer; Threnody; Topics of the Time; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Some Personal Recollections of Carlyle; Rabbi Ismael; The Martyrdom of an Empire; The Portrait of a Lady; Three Sonnets; Study of an old Southern Borough; Reminiscences of Washington; Friends; Eugene Scribe; Lawn Planting for Winter Effect; Demeter's Search; Correspondence with a British Critic; The Head of Medusa, and other Novels; The New Edition of Gilchrist's Blake; The Contributors' Club; Books of the Month.

Magazines for April not before Mentioned.

The Magazine of Art. (Cassell, Petter, Galpin & Co., London, Paris and New York.) Contents: "The Forbidden Book;" The Dulwich Gallery; Wood-Carving; Italian Modern Sepulchral Art; Symbolism in Art; Our Living Artists; A Roman Majolica Manufactory; Architectural Sculpture; "The Story of an Artist's Struggle; "Young Troubles;" The Ideal in Ancient Painting; The Story of an old Picture; The Royal Scottish Academy Exhibitions; "The Lizard;" Art Notes.

The Western Magazine. (The Western Magazine Co., Chicago.) Contents for March: Mexico; The Religions of China; Summer Friends; Audacious Ludovic; The Hyacinth; Farmers' Wives; The First Guns of Shiloh; The Club; Table Talk; Calendar of Events; Editorial; Publishers' Department.

Revue Spirite Journal D'Etudes Psychologiques. (M. Leymarie, Paris, France.) A Monthly Journal devoted to the Spiritual Philosophy, with able contributors.

Andrew's Bazar. (W. R. Andrews, New York and Cincinnati.) Devoted to Fashion, Literature, Art and Society Matters.

New Music.

We have just received the following new music composed by C. P. Longley: "Over the River," published by White, Smith and Perry, Boston; "We're Coming Sister Mary," "Our Beautiful Home Above," "Once It Was Only Soft Blue Eyes," "Who Sings my Child to Sleep?" "Gathering Flowers in Heaven," and "Oh! Come for my Poor Heart is Breaking," published by Wm. A. Pond & Co., New York.

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JOHN C. BUNDY, - - - Editor.

J. R. FRANCIS, GILES B. STEBBINS, } Associate Editors.

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Trance Speaking—How to Decide its Authorship.

There has been some discussion in the RELIGIO-PHILOSOPHICAL JOURNAL, and a good deal of thought in many minds and talk in many homes, in regard to the reliability of the alleged authorship of trance discourses and writings. The subject is one to be treated, as its importance demands, thoughtfully and dispassionately.

We see occasionally, in spiritual journals or elsewhere, an address by a trance speaker, given often in an unconscious state, with the name of the speaker or medium, and the statement that the address came from Swedenborg, Edmunds, or some eminent person in the Spirit-world, and this statement passes without note or comment, as though to be accepted without question or doubt. Is this wise or well? Does it really help the speaker or the reader? Does it appeal to the reason and judgment of intelligent inquirers? How are we to judge and decide as to the authorship of such productions?

The matter is to be kept clear of personal feeling.

If a trance speaker gives an address and says it is from Swedenborg, to question that saying is not to question the speaker's integrity. If he feels that Swedenborg inspired the discourse, it is not an unworthy or unfit act to say so, neither is it unfit that the publisher should repeat that saying in print, as his report of the matter.

But when the trance speaker is indignant, or even grieved, if his or her statement as to the spirit-authorship of the discourse given is not accepted without question, they reach that unfortunate mood in which one loves their opinion or impression, better than the truth,—and it is in such a case, as Coleridge said it was of pious dogmatists, "Whoever loves Christianity better than the truth, will end by loving himself better than either."

What is true of the speaker is equally true of the publisher, for the same reasons.

We may have high personal esteem and respect for the speaker, and so may give weight to his or her statement as to what spirit gives thoughts and words; we may have tested the speaker's impressions so often that they give added weight to what is said on the matter; but above all this stand our own judgment and reason and intuition, never to be given up or blindly put aside at the bidding of any power on earth or in heaven,—for our souls are a part of the Over Soul, the truth in us a part of the Infinite Truth, and the use of our own interior faculties is our sacred duty, our right, our safety and strength and glory.

So we are to judge the authorship of trance productions by their intrinsic character. If the word said to come from Swedenborg is like him, or if its partial unlikeness is a manifest mingling of the speaker's style and thought, or if there be in it any marked and special test, all this gives weight to the reality of his influence and makes a large probability that the speaker's impression, as to authorship, is correct.

If these things be absent, then no most positive assertion of the speaker should have any weight, and we must hold such assertion as a mistake, or that some pretender in the Spirit-world has played the trick of coming under a great name, and we are not to be deceived by such pretence.

A medium or trance speaker must cultivate a loving reverence for truth and liberty of judgment, and so grow in grace and spiritual power, and attract the noble and true as inspirers. This method of rational judgment is far better for them than any fostering of a mood that brooks no questioning of the infallible authority of their spiritual statements. We have had infallible Bibles and creeds and priesthoods set up over private judgment and intuition. Let us have no spirits or mediums claiming like authority. Let the trance speaker give the impression of the hour as to who speaks through or inspires him; but let us all—speakers, hearers and readers alike—judge freely in good faith and in good spirit, and decide as we best can in view of the intrinsic likeness or unlikeness of the production to its alleged author.

While trance speaking is of a value and interest, which we surely have no wish to depreciate,—clearly showing, as it often does, an eloquence and power, an insight and range of thought and knowledge far beyond the normal capacity or attainments of the speaker, and not explicable save by the spiritual hypothesis, yet we need to make wise use of the best things, or they cease to benefit us.

While it is sometimes of special benefit to learn who is the spirit-inspirer or "control" of the trance speaker, the cultivation of a morbid curiosity on the subject lessens the value, to us, of even the finest utterances, develop an unhealthy marvelousness, and ends in a spiritual dissipation that enervates and dims our faculties, while what we should seek is a culture that uplifts and ennobles. This morbid curiosity is harmful to speaker as well as hearer, tempting them to meet and supply a poor demand by poor self-delusion or even by deceit.

We should bear in mind that some of our best trance and inspirational speakers seldom give the names of their controlling or inspiring intelligences. In several such cases these spirits who purport to be present wisely say: "It is better not to give names, for we want to impress you with the truth, not with a name."

Trance speaking is a reality, unless scores of good men and women who speak in this way, and hundreds of spirits who claim to speak through them all lie. Other evidence shows its reality also; yet exalted conditions of the powers of the speaker, not by any spirit-aid and innocently supposed to be supernal inspirations, are to be counted on, and we must not lose our self-reverence in a new sense of the nearness of spiritual beings invisible to our poor eyes. To sum all up, we must exercise liberty of judgment on the intrinsic merit, and likeness to spirits purporting to control speakers, in good faith and good feeling for the benefit of speaker and hearers or readers.

George C. Miln—Robert Collyer's Successor in Chicago.

Robert Collyer's name is familiar over the broad West. For years he preached to a Unitarian church in this city, lectured in many towns and wrote a book or two. He came from England a Methodist blacksmith, and there was ever something of the ring of the anvil in his words, and certainly a deal of the warmth and sparkle of the flaming forge. He is a human preacher. He knows men, which is more than can be said of a great many starchy priests. When he went to New York, where he wins and cheers souls, the large church here had no preacher; it was hard to fit the vacant place. But now comes to the pulpit Rev. George C. Miln, from Brooklyn, Long Island, a graduate from orthodox Congregationalism. What manner of man is he? many ask, no doubt. We have seen and heard him once, to give some answer to the question. A good audience filled the lower part of the church as a man some forty-five years old, of upright and active figure, medium height or over, dark hair, and features indicating earnestness and strong feeling, stepped on to the platform pulpit, read the hymns and opened with prayer—simple, sincere and free from dogmatic cant. He reads with much effect, dramatic yet natural. His text was, "Resist the devil and he shall flee from you"—fit opening for a satanic discourse. But, at once he said "We have outgrown the old myth of a personal devil, and it only remains for us to see if there was any truth or significance in it." "The devil is evil in us, eliminate that, and the devil is dead, so far as we are concerned," was his epigrammatic statement of the matter. His discourse was an earnest and eloquent exhortation to resist evil and to overcome hereditary perversions by the cultivation of the will, that power in us which, when wisely used and consecrated to personal purity and holiness, has an uplifting and divine and saving strength we little realize. His argument was strong in a spiritual philosophy, his illustrations vivid, his manner natural, not priestly, speaking without notes, easily and in a clear voice.

This hour gave us a feeling that Robert Collyer's pulpit was well filled; time will tell more fully.

Trance.

A remarkable trance case is attracting wide spread attention from the medical fraternity at Reading, Pa., and vicinity. More than five weeks ago a stranger, apparently a German aged about forty-six years, arrived at the village inn at Fogelsville, and after being served with refreshments took a seat near the stairs and apparently fell asleep. Since then he has remained in a trance, every effort of the doctors failing to arouse the unconscious man.

Whittier—Rev. Dr. Ellis—Witchcraft and Quakers.

The Free Religious Index commends the noble Quaker poet so fitly for his part in a late discussion in a leading Boston journal that we quote its article:

Whittier's prose is as good as his poetry. In the Boston *Daily Advertiser* of March 29th, he makes a vigorous, and, as we think, entirely successful defence of the New England Quakers of the seventeenth century against the aspersions cast upon them by Dr. George E. Ellis, in a recent paper read before the Massachusetts Historical Society. Dr. Ellis, in this as in previous essays, attempts most liberally to excuse if not to justify the persecution of the Quakers by the Puritans, on the ground of the "intrusive" and "indecent" conduct of the Quakers. With the same purpose, he also criticises Mr. Whittier's recently published ballad, "The King's Missive." But Mr. Whittier is entirely equal to the occasion. His communication is one of the best pieces of controversial writing we have seen of late. Perfect in its courtesy, it is as strong as it is courteous. Calm in spirit, it is yet conclusive in argument. The persecution, he claims, "owed its origin to the settled purpose of the ministers and leading men of the colony to permit no difference of opinion on religious matters." The charge of "indecency" was only incidental to this main purpose, and "comes with ill grace from the authorities of the Massachusetts colony," who had no opportunity for making such a charge until after they had "ordered women to be stripped naked, and their bodies to be carefully examined to see if there was not the devil's mark on them as witches," and after also they had caused half-disrobed women, young and old, to be dragged through the streets tied to a cart-tail, and whipped unmercifully with the constable's lash. After such cruel outrages, two or three half-frenzied women appeared in public disrobed, professing to be called, after the manner of the Old Testament signs, thus to bear testimony against the sins of the times. Whatever of 'indecency' there was in these cases," says Mr. Whittier, "was directly chargeable upon the atrocious persecution. At the door of the magistrates and ministers of Massachusetts must be laid the insanity of the conduct of these unfortunate women." And he justly adds: "It is remarkable proof of the purity of life among the early Friends that their enemies, while exhausting the language of abuse against them, pointed to no instances of licentiousness or immoral practice....From the rise of the society to the present time, the peace, purity and peculiar sweetness of Quaker homes have been proverbial."

An *Index* correspondent over initials we recognize as those of an old anti-slavery friend of Whittier, C. K. Whipple, gives valuable information on the subject as follows:

In the very interesting correspondence which has lately appeared in the Boston *Daily Advertiser* in regard to Whittier's poem entitled, "The King's Missive," Mr. Whittier has magnanimously refrained from a direct answer to some of the questions of his clerical critic. That answer, however, ought, I think, to be plainly stated by somebody.

Rev. George E. Ellis says (*Advertiser* of March 30), "Mr. Whittier, if he had pleased, might have added that the disgusting process to which the first two Quaker women were subjected [stripping naked to explore for the witch's mark] was a judicial one, by commissioned officers, universally practiced all over Christendom in that superstitious age, and half a century afterwards, to detect tokens of suspected witchcraft. It simply shows what a dread was felt here of specimens of a people, a report of whom in England had preceded their arrival. Could not Mr. Whittier have told his readers in a single sentence why the Quakers were treated so ruthlessly?"

It is true that the custom then prevailed all over Christendom, of suspecting certain classes of unpopular women to be witches, and treating them as such; and the reason was that the religious teachers of Christendom taught, as their successors teach now, that the Old Testament assumption of the reality of witchcraft was inspired by God, and that the punishment of death assigned to witchcraft was God's appointment. For the disappearance of these delusions (as far as they have disappeared in Christendom), we have to thank the progress of civilization, or what Mr. Lecky calls rationalism, not at all the clergy, in their official character. They still teach Bible witchcraft as a reality.

Mr. Ellis further asks, "By what rightful claim could intruders come among them [the Puritans]' alleging a divine mission, to rebuke, revile and prophesy all manner of woes against them?"

The answer is: By the same claim which was assumed as unquestionably sound by the Puritan ministers, and which is still claimed as sound by the clergy of all the sects claiming to be "Evangelical," in regard to the Hebrew prophets of the Old Testament; whose symbolic acts, presented as the fulfillment of a divine commission, were sometimes more outrageous and disgusting than any done by the Quakers. Hosea and Ezekiel were as sincere and honest as the Quakers; but, if they were to do here what our clergy now teach that God really commanded them to do, they would not escape legal restraint and chastisement. The claim of the Quakers to a divine warrant for the rebuke of sin, and for their particular methods of rebuke, was just as valid as those of the Hebrew prophets. It is owing to an unsound distinction made by the Christian clergy that the former of these is condemned, while the latter is justified.

State of Chicago Presbytery Religion,

The Chicago Presbytery at a late meeting made report of the "State of Religion," after their idea thereof, in their territory. They state a "moderate increase in congregations" and a few "simply holding their strength," a "loss in one or two cases," and a growth of "from five to 100 per cent., the average moderate, which, they say, is "owing to the removal of native and coming in of a foreign element" indifferent to their faith. "Family worship" does not seem to gain, and prayer meetings in the churches have "some growth," but not much. "No marked revivals" in the year past. Bible study and Sunday schools gain, temperance is discussed with no "unusual success" in *work*, but prayerful *thought!* On the whole not a good Presbyterian year—better for Swing, Thomas and Spiritualism probably.

The Human Form Divine—Psychological and Physical.

At the Atheneum, the Chicago Woman's Physiological Institute lately listened to a lecture by Miss Florence Jane, a young lady recently graduated by the Boston School of Oratory. She instructed her hearers with a discourse on "Physical Culture."

She was introduced by the President of the Association, Mrs. Helen Shedd, and began by indicating the various divisions and subdivisions into which the human being is most properly and systematically divisible, namely: The essential, psychologic or causative; the organization, physiologic or mediumistic, and, third, the apparent physiologic or manifestive. Each of these was also divisible. For instance, the psychologic, which embraced the mental or guiding attributes; second, the moral or impelling, and, third, the vital or basic.

This lady recognizes the guiding supremacy of the mind over the body—a step in the spiritual path which helps to make physiology more rational and complete, by a recognition of the connection of the seen with the unseen in the microcosmic human form. *The Times* makes report of her lecture, from which we quote, to show its originality and practical utility. This Woman's Physiological Society is a useful and sensible Association. The speaker said:

The physiologic was redivisible to the nervous or brain parts; the vascular, or heart and blood; the visceral, or sustaining and nourishing. Around the physiologic system was the carcass, divisible into the bones, corresponding to the sustaining part of the physiologic structure; the skin, corresponding to the guiding or nervous division and the muscles, to the impelling. Having gotten this sort of thing duly elucidated, the young lady established a relationship between each division and some part of the body, so that by a very delicate course of dissection each finger or eye-winker, perhaps, was meant to body forth some particular sentiment, or mental or moral attribute. For instance, the fingers—she exemplified by gesticulation—showed different mental sensations, as, for instance, the thumb, by its extended posture, indicated understanding; the digit denoted intelligence; this was "the teacher's finger," she said, being used to apply ideas to the juvenile comprehension. The second finger indicated rhythm; the third pathos, and the fourth subtlety. So the use of the arms were scientifically reducible to express certain ideas in oratory. The lecture finally reduced itself to something very practical in showing the ladies how they ought to walk, abandon the abdominal pressure of tight corsets, expand their chests, use their voices, and be always able to "turn in their clothes."

All this the lady illustrated, and the beauty of it was, as remarked by the president, that she was a very engaging object lesson herself, none of her reforms having impaired but apparently rather enhanced her grace and charms of both person and voice.

B. F. Underwood—Pamphlet Lectures.

The following is an extract from a lecture on "Religious Revivals," by B. F. Underwood, at Quincy, (Illinois):

"One of the great demonstrations of psychological science is, that the experience of ancestors, in animal and man alike, become ingrained and organized in the race in the form of tendencies or predispositions. The instinctive fear of man by wild animals, the instinctive peculiarities of shepherd dogs, the aptitude of man to music, mechanics, oratory, poetry, mathematics, or to truthfulness, temperance, honesty, or opposite traits, afford illustrations. Consider then that men and women are full of religious tendencies—the result of ancestral experiences. In some they are strong, in others they are comparatively weak. As they are stereotyped in us, as they had their origin in ignorance and superstition, they are the most active and powerful when the reason is the most dormant. They are aroused into a flame of fervor by impassioned religious appeals, by accidents, by whatever excites the imagination, arouses the fears, or diverts the mind from the practical relations of life. The merchant does not fear ghosts in his counting-room; but the old superstitious tendencies may disturb his mind when he passes a graveyard in the night.

"A skillful revivalist does not tax the minds of his hearers with discourses that require close thinking and careful reasoning to understand him. Such discourses would be fatal to a revival. Whatever arouses the reasoning powers and those qualities that appeared late in the process of mental evolution, tends to keep down the tendencies and predispositions that grew out of man's ignorance. Joseph Cook cannot get up a revival; for though he is a compound of genius, insanity, and 'pure cussedness,' is superficial, inaccurate and unreliable, yet he makes a pretence of appealing to science, to history, to philosophy, and thereby diverts the average mind from the influence of mere feeling. Moody is a success in revivals, because, among other reasons, he never taxes the intellectual capacity of his hearers. He said that he could not understand why he failed to reach the intellect of Boston. 'For the very reason,' said the acute thinker, John Weiss, 'that you have never addressed the intellect of Boston.' A cool, logical, argumentative Presbyterian cannot 'get up' a revival, because he sets men to reasoning, however untenable his premises. An illogical, emotional, Methodistical exhorter, is more successful in this field, because he does not tax nor tire his hearers with logical discourses, but appeals to their fears and fancies, their prejudices and preconceptions, and plays on the chords of the heart, and arouses the latent tendencies that exist in ordinary times in an inactive condition."

Mr. Underwood has kindly sent us two pamphlets, "Religious Revivals, their Causes and Effects," from which we extract above; and "Jefferson, the Free Thinking Philosopher and Statesman; his Religious views his views on Slavery, Liberty, etc., from his own writings," both worth reading.

J. M. Colville and Eugene French—the first perhaps trying to trade on capital stolen from the names of W. J. Colville, a well known medium and speaker in Boston—had a pretended spirit show and a mobocratic crowd in St. Louis. Fools not all dead yet!

Spiritualism in England—Gales and Storms.

Extracts from the *Herald of Progress* show that it is not all serenity at Newcastle-on-Tyne and on the "fast-anchored isle." We may all well remember that we live in a spring-time when the frost of old theological conservatism is breaking up and its snow melting. Better the flood with its destruction to day, followed by Summer's plenty and peace to morrow, than the everlasting ice. Better the roar of sweeping waves, to die away into the gentle plash of clear water, than the stagnation of a dead sea breeding miasma and death. Let us be strong and wise, and so learn "to ride the whirlwind and direct the storm."

The *Herald* says:

"Judging from the appearances which Spiritualism presents to-day, it is quite evident that some great change is impending. We seem to have arrived at a crisis in the history of our movement, when Spiritualism must either become consolidated, so as the more effectually to minister to the spiritual requirements of the age, or cease to be known as a movement, leaving a mark only on the pages of history as one of those spiritual revivals occurring at certain intervals of time, for the purpose of arousing and reanimating the dying faith in a conscious life beyond the tomb.

"When we revert to the fact that disintegration has in many places set in, and that others are showing signs of internal discord—the precursors of dissolution,—it is surely time that remedial measures were considered, so as to avert consequences which must, to a certain extent, impede the progress of spiritual light and knowledge.

Antagonism, so widely diffused throughout the physical world, is equally widespread and effective in the moral and spiritual worlds. It is to be found in the various sects and denominations of Christendom, in the ranks of Spiritualists, in family circles, and in every condition of society. And though we regret the presence and power of this discordant and opposing element, we are sufficient of an optimist to believe that 'what is, is best.'

"The only remedy that will effectually aid Spiritualists, and harmonize our several opinions; that will give to Spiritualism its regal dignity and its native power is to allow its spiritual element to grow and enlarge our souls with its heaven-born truths. Spiritualism as a scientific fact demonstrates the continuity of identity, but that fact alone will not satisfy the yearnings of our internal nature. We must have a religion, for without a religion we are without an object in life, and are blown hither and thither with every wind that blows.

Resignation of Dr. Stephen H. Tyng, Jr., from the Rectorship of "The Church of the Holy Trinity," in New York.

THE RELIGIO-PHILOSOPHICAL JOURNAL lately drew attention to the fact that Dr. Tyng, as a result of his recent visit to Loudres and Knock, had been compelled to admit the genuineness of many of the cures professed to have been effected at those places, by spirit-power. We further pointed out that, with these convictions, he could not logically remain in the Episcopal church, but must, necessarily take refuge in the Roman church or in Spiritualism, as the Episcopal church does not recognize the power of "miracles" at this day. "The canon of the scriptures is full;" it says. Our recent New York advices are to the effect that Dr. Tyng has resigned his rectorship and the natural question is, What is the real cause of his resignation? One of our oldest acquaintance, approaching ninety years of age, habitually said, "There are two causes for everything—the real and the ostensible." The ostensible causes of Dr. Tyng's resignation is that his health is not good. Now what is the real reason? Have Loudres and Knock converted him to Roman Catholicism or to Spiritualism?

Prejudice Overcome at Sight.

Lyman C. Howe writes: "I find those having strong prejudice against the JOURNAL generally like it, when they see and read it. When they read the charges that it is a 'slanderous blackguard sheet,'" they, of course, look for these qualities, and are as disappointed as an orthodox Christian entering heaven, commencing a search for his God in man's image and finding instead, Thomas Paine! Its general character, its candor, dignity and manifest devotion to truth, are attractive to honest and cultured minds, even though it may cross their prejudices. Judged by a single article it might be rejected, especially some of its criticisms upon mediums long trusted and revered, but when they take in the general scope and spirit of its aims, these personal objections lose their force."

Unjust Imprisonment.

W. B. Brown, a numismatic expert at 37 Park Row, New York, has been in jail a week, for refusing to either make oath or affirmation when drafted to serve on a jury. Judge Van Hoesen may have acted under the law, but let law be so changed that the simple word of an honest man shall pass current as gold. Brown is a native of Assam, India, his father, Nathan Brown of Vermont, having gone to Hindostan to translate the New Testament into the Hindostanee tongue. This son is intelligent, well-behaved, conscientious — what the world calls "peculiar"—and is now in a felon's cell!

Dr. Dobson held Genuine at Shellsburgh.

A letter from Shellsburgh, Iowa, signed by S. H. G. Rathbun and wife, H. La Pourette and two others, testifies that Dr. Dobson has been with them a number of times, given good tests, and is held a true medium by them.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Giles B. Stebbins started eastward last week, to fill lecture engagements previously announced in the JOURNAL.

M. H. Fletcher and wife will accept thanks for their photographs which will keep fresh a mutual friendship.

"How to Magnetize," by J. Victor Wilson, an interesting work on this subject. Price only 25 cents. For sale at this office.

Mrs. E. L. Saxon's lecture at Denison, Texas, is commended by *The News*. "Such powers of oratory are seldom possessed by man or woman," it says.

Light from London, mentions Anniversary meetings, March 31st, at Steinway Hall and Goswell Hall, in that city and at Darlington.

Dr. J. K. Bailey gave us a fraternal call last week on his way to Indiana. He has been lecturing at Burnham's school house, Martinton Township, Ill.

"What must we do to be Saved?"—a lecture by Robt. G. Ingersoll, one of his latest and best. Price 25 cents; for sale at this office.

M. D. Lapham, a well-known citizen of Champaign, Ill., writes us that he was at "a show" of "Sawyer & Slade, from New York," great mediums, and "recognized one of them as Dr. Huntoon." Pass the rascals around!

"The Power and Permanency of Ideas," also an address delivered on the 33rd Anniversary of Modern Spiritualism, by A. B. French; price each five cents. They are lectures of great merit. Send for them. For sale at this office.

Just issued, "The Relation of the Spiritual to the Material Universe, the Law of Control," by the dictation of the late Prof. Faraday, two papers given in the interest of spiritual science. Price 10 cents. For sale at the Religio-Philosophical Publishing House, Chicago.

The Unity, published to forward Western Unitarian interests and liberal theistic thought, removes May 1st to the Colgrove Book Company building, 40 Madison Street, and that Company becomes its publisher and the manager of its book department. Its editorship remaining as now.

Mrs. Mattie P. Krekel, of Kansas City, Mo., (known formerly as Mattie H. Parry) called at our rooms last week on her return from Rockford, Ill., where she spoke, at her father's request, after his transition. Her husband is Judge of U. S. District Court, and she edits the *Mirror of Progress*, which is coming up to new life under her guidance.

"The Voices," by Warren S. Barlow. A new supply of the ninth edition of this sparkling and sensible poetic work, is just at hand. "The Voices of Nature," of "A Pebble," of "Superstition," and of "Prayer," are given in poems full of clear sense, rational thought and inspiration. Price, $1; gilt, $1.25; postage, 8 cents.

George Kuhlman, of New Ulm, Minnesota, a man of intelligent appearance, called at our rooms a few days ago, and told us that he had visited the Motts at Memphis, Mo., where he saw his wife, who called his name and gave other tests highly satisfactory to him. He saw her several times, and saw the medium at the same time. She passed away two years ago.

The *Spirit Telephone*—a new weekly sheet from Baltimore is before us; Washington A. Danskin editor, and Mrs. Sarah A. Danskin, the "medium for messages from the Spirit-world," to be published as a department in its pages. This first number is a fair sheet nicely printed. Its managers are well-known Spiritualists, and we welcome it to such success as it may deserve and win.

"AN HOUR WITH DR. SLADE," is the title of a column report in the New York *Tribune* of slate writing, moving of the compass, etc., as witnessed by A. and B., newspaper men and skeptics. The report gives a full statement of the facts, intended to be clear and fair, and the remarkable narration closes as follows: "They came away very much puzzled for an explanation of the phenomena. If it was a case of hypnotism, then they were a pair of first-class subjects."

"The Religion of Spiritualism," by Samuel Watson. A new supply of the latest edition of this valuable book, is just received. The long and eminent clerical career of the author in the Methodist Church South, his varied spiritualistic investigations at his own home and elsewhere, his earnest sincerity and devotedness to truth, and his candid and kindly spirit, give peculiar interest to all that he writes. In this volume, under the heads of "Harmony of Religions," "Bible Testimony," "Christianity," "Spiritualism," "Science," "Does Probation terminate with earth-life?" "Home Circles," etc., will be found much varied information and much thought, free yet reverent and tender. Price, $1.25; postage, 10 cents.

The amount of capital invested in the iron and steel industries of the United States in 1880 was $230,971,884, against $121,772,074 in 1870. These iron and steel mills and furnaces employ about 150,000 men, at wages 50 per cent. higher than like work and skill commands in England. The total yearly wages paid amount to $50,000,000, and of this $15,000,000 is paid in the Western States. Some $20,000,000 for railroad and vessel freights, labor on ore, etc., all a part of this industry, may be added to the total of wages given, in all say $75,000,000 yearly to home labor and skill.

Delaware on Blasphemy.

An intelligent correspondent writes from Delaware, that the judge who charged Ingersoll with blasphemy, "has caught it at all hands. A prominent lawyer in Wilmington tells me he would not have made that charge for a continent."

June Meeting at Sturgis.

This yearly meeting at this pleasant Southern Michigan town, always a large and interesting assemblage, full of value and spiritual light, will be held at the Free Church, June 17th, 18th and 19th. Speakers and hearers always full of mutual interest, and Spiritualism ever the inspiration there.

Theosophical Society's Work in India—A Hindoo Letter and Photographs.

We gladly credit the Theosophical Society for its good work of education, and thank their Secretary for the very interesting photograph of over a hundred Hindoo pupils and teachers. His letter we publish, as the best explanation of the matter. The photograph shall have its place in our office. May light follow their footsteps and inspire their efforts!

Spirit Facts from Nevada.

We call special attention to the communication from Mr. Wisker, of Nevada, in another column. The facts he narrates as witnessed in their circles are beautiful and convincing. For his word, from himself and the Spiritualists in his region, as to our course, we feel grateful. He says: "Go on with the good work, with malice toward none and with charity to all, but above all work for a true and pure spiritual mediumship."

His language fitly describes and fully endorses the aim and effort of the RELIGIO-PHILOSOPHICAL JOURNAL. We thank our Nevada friends for this inspiring message.

Sojourner Truth—One Hundred and Six Years Old.

This aged and remarkable colored woman still lives, and is able to dictate a letter to the *Inter-Ocean*, full of life and interest. Her address is, care of Mrs. Frances W. Titus, P. O. box 1,544, Battle Creek, Michigan.

AN ANECDOTE OF SOJOURNER.

An amusing anecdote of Sojourner Truth used to be related by the late lamented Lydia Maria Child. Mrs. Child was presiding at an anti-slavery meeting, where a number of the speakers had inveighed against the apathy manifested by the churches toward the cause of human freedom. After a time a gentleman with a white neckcloth arose in his place and asked whether free speech was to be permitted.

"Of course it is," said Mrs. Child. "If you have anything to say come up here on the platform and say it in welcome."

The invitation was accepted, and the gentleman, after one or two vain efforts to choke down his rising wrath and assume an appearance of coolness, remarked:

"I am an orthodox minister of the gospel. I came here this afternoon to hear some of the eloquence and wit which I understood were so abundant at these meetings; but instead of that I have thus far listened to little save insult heaped upon the clergy. It is the first time I have ever thrust my presence upon you; it will be the last. I can find a better use for my leisure hours than attendance upon gatherings where the only speakers are women and jackasses!"

There was dead silence for a moment through the hall. Then Sojourner Truth slowly rose from one of the rear seats, and addressed the chair:

"The gentleman tells us he's a minister of the gospel," she said, "and so he probably knows what's in the scripture. There was another minister, a long time ago, named Balaam. He got mighty mad, too, at an ass that spoke. But, Missus Chairman, I'd like to remind the gentleman that it was the ass, and not the minister, that saw the angel."

Italian Spirit-Poem.

Some time ago I spoke of a poem written out by a young man of this city, purporting to be dictated by the spirit of Dante. This morning I find on my table a handsome octavo volume of 400 pages, beautifully printed, entitled, "Il Pellegrinaggio nei Cieli, poema dettato da uno Spirito. Firenze, 1881."

"PILGRIMAGE THROUGH THE HEAVENS," a poem dictated by a spirit. It seems some one has had the courage to put into print, at no small expense, in good shape, this long poem, divided into three parts, of 34 and 33 cantos each, respectively called Death, the Heavens and the Earth. The sole introduction the writer or medium, Gino Fanciullaci, makes is very brief, and would seem to imply an honest conviction on his part, whatever interpretation readers and critics may put on the matter. He simply says:

To the Reader—"I am not able to claim this poem as written by me. It was dictated by a spirit."

And nothing more; no explanation of the circumstances and conditions under which it was written or dictated, which readers will be curious to know, to aid their conclusions. Wisely or not, he leaves the poem to tell its own story and justify its paternity. But the "spirit" tersely adds:

"I dedicate to you and whoever you care the most for all I dictate. My name as known in the flesh you need not desire to know. I am one of many spirits who watch over humanity in its painful journey. You have interpreted my wish and have corresponded to it with your best ability. I will not praise your patience, as this would be contrary to your own wish; only I thank you for the aid you have given this work, and bless you for it. Adieu.

LO SPIRITO."

It will thus be seen that the incarnate or unincarnated author himself does not claim to be Dante or assume any name, but lets the poem suggest whatever it may, and be judged on its own merits. This is a much more sagacious proceeding than that adopted by American mediums, who so recklessly cite the most illustrious names to father their utterances.—*Boston Herald*, Florence correspondent, Italy.

The Theosophical Society in India.

To the Editor of the Religio-Philosophical Journal:

By this mail I have sent to your address a copy of the photograph of "The Theosophical Society's Buddhist School for boys, at Point de Galle, Ceylon." Although you and your readers may not quite sympathize in the views or policy of the Theosophical Society, yet it is quite certain that we are in thorough accord with respect to the disadvantage of Christianizing the "Heathen." We therefore ask your acceptance of the accompanying photograph of about half the pupils of one of the six schools already established in Ceylon by our Society. We hope you will see in it "proof palpable" that the Theosophists are working as well as talking in Asia. These boys and their teachers are Buddhist Singhalese of the pure blood. Three-fourths of the pupils were, until now, being educated by the Christian missionaries.

DAMODAR K. MAVALANKAY,
Joint Recording Secretary.
Bombay, India.

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y.—Conference Meetings every Sunday 3 P. M., in Novelty Hall, 611 Fulton St., near Flatbush avenue.

Brooklyn (N. Y.) Spiritual Fraternity holds Sunday Services in Novelty Hall, 611 Fulton street near Flatbush avenue, every Sun. ay at 10½ A. M. and 7½ P. M.

Speakers engaged: April, J. Frank Baxter.

Conference Meetings every Sunday at 3 P. M.

May 3rd, Mrs. A. E. Cooley, M. D., New York City.

S. B. NICHOLS, P[illegible]

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7½ P. M., in Latham Hall, 9th st., near Grand.

D. M. COLE, President.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Street.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.
Address Box 4480 P. O.

Passed to Spirit-Life.

The infant [illegible], less than a year old, of Mrs. Rose T. Crocker, daughter of Hudson and Emma Tuttle, passed from babyhood to [illegible] hood, Sunday, April 17th, at 1 o'clock P. M., at Berlin Heights, Ohio, the mother being on a visit to her parents.

Agents for the Religio-Philosophical Journal.

NOTICE TO OUR SUBSCRIBERS AND PATRONS IN ENGLAND.

J. J. MORSE, is agent for, and will receive subscriptions for the paper at 15 shillings per year. Those desiring to subscribe can address Mr. Morse at his residence, 22 Palatine Road, Stoke Newington, London, England. Mr. Morse has for sale all the Spiritual and Reformatory Works published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. Also James Burns, 15 Southampton Row, High Holborn, London, W. C. W. H. Harrison, 38 Great Russell St., London. And Thos. Blyton, 53, Sigdon Road, Hackney Downs, London, E.

HERMAN SNOW'S PACIFIC AGENCY.

All Spiritualists and Reformers on the Pacific Slope can be promptly supplied with the publications of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE as well as [illegible] Works at lowest prices by sending to Herman Snow, San Francisco, Cal. Mrs. Snow has a table at the Spiritualist meetings, being held at [illegible] Hall, [illegible] Mission Street, where parties will find the paper and subscriptions taken for same.

SAN FRANCISCO DEPOT FOR SPIRITUAL LITERATURE.

And agency for the paper will be found at Albert Morton's, [illegible] Market St. He will take subscriptions for JOURNAL and orders for books.

ST. LOUIS, MO., AGENCY.

The Liberal News Co., [illegible] 5th St., has the paper for sale and will supply Spiritual and Reformatory Works published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

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DR. J. H. RHODES, 440 N. 9th St., keeps constantly on hand copies of the paper and Works on the Spiritual Philosophy, subscriptions received, and orders [illegible]. Also [illegible] Chestnut St.

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AUGUSTUS DAY, 73 Bagg St., receives subscriptions for this paper. Also keeps a large assortment of works on Spiritualism for sale or circulation.

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THOS. LEES, 105 Cross St., receives orders for subscriptions to the paper and can furnish the Spiritual and Liberal Works published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

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Parties desiring to purchase single copies or to subscribe for the paper or obtain Works on the Spiritual Philosophy may, if they wish, address or call upon J. D. Sawyer and Co., Galveston, Texas.

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Have copies of the paper weekly and will accept subscriptions and book orders.

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Can supply copies of the paper either at wholesale or retail.

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W. A. and C. S. HOUGHTON, 73 J. St., supply copies of the paper and are prepared to take subscriptions.

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M. W. WAITT & CO., have copies of the paper weekly and will accept subscriptions and book orders.

SALT LAKE CITY AGENCY.

Parties wanting to subscribe for the paper will call on Wm. Thomas [illegible], Salt Lake City, Utah, as he has copies for sale. Can also fill orders for Spiritual and Miscellaneous Works.

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S. M. HOWARD, 51 East 12th St., and W. S. BARNARD, 50 W. 33rd St., are supplied with the paper, also take subscriptions and fill orders for Spiritual and Liberal Works.

PEORIA, ILL., AGENCY.

ADAIR and BROWN keep the paper constantly for sale and receive subscriptions.

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Persons desiring to see copies of and subscribing for the paper can do so by calling on David Putney, 123 N. 5th St., Leavenworth, Kan.

MINNEAPOLIS, MINN., AGENCY.

Miss SUSIE M. JOHNSON, [illegible] Avenue, can furnish copies of the paper and take subscriptions, also can fill orders for Spiritual and Reformatory Works.

DAKOTA BOOK DEPOT AND AGENCY.

Parties in the extreme north and west will find copies of the paper at E. L. Winston and Co.'s, Mandan, Dakota, also subscriptions taken and orders filled for Works on Spiritualism and Reform.

ROLLING PRAIRIE, WISCONSIN, AGENCY.

Copies of the paper on file and subscriptions taken by L. L. Fairchild.

JACKSON, MICH., AGENCY.

E. S. MOORE, has the paper for sale and will take subscriptions.

HOUSTON, TEXAS, AGENCY.

The paper is for sale at G. W. Baldwin's, and subscriptions received.

BROOKLYN, NEW YORK, AGENCY AND BOOK DEPOT.

L. ROSENSTOCK, Fulton St., opposite car stables, has for sale and will receive subscriptions for the paper. Will also furnish Spiritual and Liberal Works published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

WHITE PIGEON, MICH., AGENCY.

T. E. CLAPP, P. M., will receive subscriptions for the paper.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Covenant of the Boers,

Of the Transvaal Republic, at Wonderfontein in March, 1879, almost exactly paraphrased.

(This fine poem is full of earnest protest against British tyranny and heroic faith in the right.—Ed.)

BY CAPT. C. W. HALL.

"In the presence of God Almighty,
Who searcheth the hearts of men,
From our homes by the Transvaal desert
We have journeyed to meet again.
Free Burghers we ask His mercy,
And trust in his boundless grace,
And bind ourselves and our children
Before His awful face.
We join in a sacred compact,
By solemn oaths made sure,
While the rule of the tyrant hireling
In our borders shall endure.

"When our fathers to exile journeyed
From the shores of the southern sea,
From the victor's hateful presence
They fled to the desert free.
Forty long seasons of sorrow,
Warfare and famine and fears,
Have passed since, like Israel's wanderings,
Began their long journey in tears.
Thrice with labor and peril they builded
A State in the Wilderness,
Thrice hath the treacherous foeman
Invaded, deceived and oppressed.

Like robbers in midnight darkness,
They have made of our land a prey;
They have lowered our humble banner,
And taken our laws away.
Such outrage we may not suffer,
Such bondage we cannot brook;
From the power and fear of the tyrant
To Almighty God we look.
In freedom and peace our children
Shall hold the land of their sires;
By our father's wrongs we swear it,
By their graves and our homestead fires.

"Therefore, as true men and brothers,
We give each other the hand,
Solemnly sworn to be faithful,
Banded together we stand;
E'en to the death-pang together
We strive till our land is free,
So truly help us Almighty,
For our trust is only in thee."
Deathless as fame and freedom,
Grand as their rifles' ring,
Shall live the tale of their meeting,
And their oath by the Wonder Spring.
—*Chicago Express.*

Winthrop, March 3, 1881.

A Spiritualist Methodist Minister in Plymouth, England.

(Medium and Daybreak.)

To the Editor—Dear Sir:—As a minister of one of the Methodist denominations, I was appointed, about two years ago, to labor in these towns. Soon after coming here I was introduced by a ministerial brother to a spirit circle at the house of a friend—a local preacher of the same denomination—whose household are all Spiritualists. It was truly to me a new birth into a new world of thought and experience. During these two years I have studied this subject—its phenomena, literature and teaching, with the deepest interest, and have found in it more enjoyment and blessing than I have ever derived from any other source whatsoever; I have found it conducive to the development of the deepest and richest devotional and religious experience, and the most powerful incentive to a pure, upright, moral, and spiritual life. The effect upon my public work has been that I have seen with new eyes and preached with new power, and have also been able to preach a truer gospel than I could before.

Notwithstanding this, I have been suspended by the authorities of the denomination, on account of my views on Spiritualism. The opposition originated with a few bigoted persons, who would neither inquire into the subject themselves nor permit others to do so.

My friend, the local preacher, was first dealt with, and in taking his part I sealed my own doom. When challenged respecting my views, I replied that I was proud to avow myself a Spiritualist, and the sentence of suspension went forth against me. Bigotry has, however, overshot its mark this time, for the friends of Spiritualism—and they are a goodly number, for the cause has prospered wonderfully during the past twelve months—and others, who though not Spiritualists, perhaps, are friends of liberty, have rallied around me, so that I have still a congregation; and what is more to the purpose, I am released from the fetters which had restrained me, and am free to preach the whole truth as it presents itself in the glorious light of Spiritualism, which to me, is a revelation of spiritual realities; the light of a glorious day to us who had hitherto been crying in the night and groping in the dark. A Free Spiritual Society has been formed for aggressive work; we have taken a room in a prominent position, and occupied it for the first time last Sunday; and we hope to be soon able to give a good account of ourselves. At the close of the discourse last Sunday, our excellent friend, Mr. H——, went under control, and delivered a beautiful address; and probably the medium and his guides will be glad to repeat the favor whenever practicable. I remain, dear sir, truly yours,
CHARLES WARE.

7 Hayston Place, North Road, Plymouth.

Abominations of Polygamy in Utah.

From Salt Lake City comes a statement of what polygamy is there, by Rev. R. McNeil, who does not overdraw the wretched picture. Let this foul crime go down. From King Solomon to Brigham Young in Judea or Utah it is unnatural and destructive of all good.

"There is no social abomination growing out of the unclean system which is not found in Utah, and which is not countenanced by the priesthood. It is considered perfectly proper for a man to have two or three sisters for his wives at the same time, or a mother and daughter. Such cases are numerous. And the writer has knowledge of one where a man has for his three wives, mother, daughter and granddaughter. The whole tendency of polygamy is to brutalize all who have anything to do with it. One of the saddest, but one of the most frequent results, is the pushing aside, into cold neglect, of legal wives, who have grown old and grey, to make room for those that are younger. After three and a half years of careful observation, the writer feels amply justified in saying that, so far as the Mormon men are concerned, with very rare exceptions, the same principle underlies polygamy, which underlies the keeping of mistresses elsewhere. No pen can describe the demoralizing effect of polygamy on the young, nor adequately set forth the lack of morality on the part of the vast majority of young men and women, who are brought up in connection with it. In fact, they don't seem to know what the term morality means."

Anniversary at Portland, Oregon.

The *New Northwest* says:

"At the spiritual anniversary in this city March 31st, a number of mediums and speakers were present and the audiences were large. Resolutions were passed in reference to spirit communication, claiming it to be of Bible origin, or at least in harmony with pure Christianity. Perfect obedience to all the laws of nature was declared "the only way of salvation" from the consequences of wrong doing, and monogamic marriage the basis of the highest social structure. It was decided that Spiritualism is heaven's best gift to man, for it has robbed death of its terrors and answered the great question, "If a man die, shall he live again."

C. B. Hoffman, Enterprise, Kansas, writes: The JOURNAL is doing a good work. We need good mediums here—test mediums.

A Good Opinion and an Experience.

To the Editor of the Religio-Philosophical Journal:

Not being constantly at home, I have not been a regular subscriber to the JOURNAL heretofore; but from this time forward I hope to be one, as I consider it an invaluable adjunct to one of the most important movements the world has ever witnessed. The position and influence occupied by your paper toward fraud in Spiritualism has given confidence to the believers in its genuineness, and I wish to express my gratitude, believing your action to be timely and absolutely necessary. I hope there will be no relaxation in the exposure of the vile conspiracies against a cause fraught with so much that affects the happiness of the present and future of the human family. In compliance with a request "that any one having an experience interesting in connection with various phases of intellectual and spiritual development, would offer the same for publication," if you consider the following worth publishing you can insert it in the JOURNAL:

Being in Boston in the early days of Spiritualism I found my way to the rooms of a society for investigation, John M. Spear and others being mediums. On arriving, the door was opened by a gentleman who held my hand while I explained the object of my visit, as being for information upon the extraordinary matters said to be occurring at their meetings. He said, "Come in, the spirits have sent you here." At the moment I thought this a very weak and silly remark. Still holding my hand he placed a chair for me and seated himself exactly opposite. Almost immediately my hand was involuntarily raised and my fingers placed upon his forehead. Looking him straight in the eyes, I was influenced to address him in a very quiet and pleasant manner, ending by urging him, as his health was being seriously impaired, to go home for recuperation by giving himself up to rest and the contemplation of the beauties of nature, etc.; and that he should take his wife's advice in a matter of dispute between them. Then my hand suddenly fell from his head. In astonishment I asked, "In heaven's name what does all this mean?"

Looking at his watch he answered, "It is all right. I am greatly obliged and shall take the advice and go home by the three o'clock train, I think."

Said I, "Are you not at home here?"

"Oh! no," he replied, "my home is at Woburn. My name is Newton. I have been engaged in healing and have felt myself running down for some time."

"But what is the matter between yourself and wife? Is there anything in that?"

"Oh! yes," said he, "we own a large building, and I wish to convert it into a water-cure establishment, but she objects. I shall do all you have said."

We then parted, I never having before seen or heard of him nor he of myself. And here, I would say, up to this time I had never heard the term used nor knew anything of the subject of psychometry, but subsequently have had a number of experiments, some of which were of an exceedingly interesting and peculiar character, and which I may report to you at some fit time.
THOMAS DANE.

Appleton, Wis.

Magnetic Therapeutics Professorship.

Dr. D. C. Dake writes from New York that last Sunday sufficient means were raised by the First Harmonial Society (A. J. Davis president and lecturer) to pay its expenses for three coming months, and also to pay Dr. Alexander Wilder the sum due on his salary as Professor of Psychological Science and Magnetic Therapeutics at the United States Medical College. The importance of that Professorship and the ability of Dr. Wilder should be widely known.

Dr. Dake justly commends the course of this eclectic college in educating magnetic healers and recognizing their power and usefulness. He says:

"Starting from the solid *terra firma* of anatomy and physiology the student carries his knowledge into biology, psychology and psychometry, and enters into the sphere of causation. Understanding these important data, the operator can direct his power as scientifically as the navigator sails the seas. This, then, is the sacred unity—enlightened scientific data, as a lamp to guide the potential curative wave of magnetic life. We deem it wise, if not absolutely essential, that the mental faculties—no matter how high an order of mediumship, clairvoyance or intuition he or she may possess—should and can be cultivated and trained. Being somewhat of a seer and medium I can speak from knowledge as well as years of experience. I make a plea for true education and culture, the last named being, in the language of the scholarly and lamented Channing, "The guardian angel of the nineteenth century." Let us be done with the absurd notion that the more ignorant the medium or healer, the more his power and authority, a notion which absolutely puts a high premium on ignorance and stupidity.

A Mistake Corrected.

To the Editor of the Religio-Philosophical Journal:

At the late Annual Meeting of the Michigan State Association at Flint, it was, by a majority of the members present and voting, decided that the next annual meeting should be a representative body. The societies of the State will vote through the representation which said societies shall authorize. The State associations, in fact, is to be only a gathering of the different societies of the State for the purpose of business through their representation. The membership really is in the societies only. This representation at the Annual does the business which in their judgment, relates to the interest of these local societies. Previously the right to vote at the Annual has been limited to those paying one dollar; now, although representatives, speakers and officers have a right to vote, at the same time the Convention that adopted the new plan, have in that plan the reserved right to admit all attending the Convention or Annual, and they have the right to vote; no conditions are set forth in the new law requiring the payment of one dollar as a condition of membership. The Association has this reserved right, so as to guard against imposition, and seemingly, to me, the action was wise. There are, in fact, no members of the State Association now, as the payment of the membership fee at Flint secured the right to vote only at that meeting, which, in fact, is the only strictly legal meeting of the year. But at the next, nothing of this kind is required; money is not the basis of representation or voting. This is left for the action of the Annual when it meets. I cannot see with Bro. S., how this evidently just plan, would tend to lessen the attendance. I think that our membership at the last meeting was larger than any previous meeting aside from the last at Battle Creek, and the general attendance certainly no less. I believe that our people of this State will heartily endorse this plan.
J. H. BURNHAM.

Saginaw City, Mich.

Direct Spirit Writing in Australia.

Mr. G. S. Chappell, of Yackandandah, who was spending a few days in Melbourne, brought with him his daughter Fanny and Miss Crambrook, both of whom are mediums for direct spirit writing, and other physical phenomena. An impromptu sitting was held at our office on the evening of the 20th December, ten persons being present, when in a well lighted room writing was obtained through both mediums; the slate in each instance being held under the table in one of their hands whilst the other was placed on the table, the girl sitting sideways to the table, so that her feet were visible, and the other medium sitting away on a couch. A piece of blank paper was placed in a metal match box with a small grain of lead pencil, and stood on the slate, this was held under the table a short time and on being withdrawn the box was found crushed in three pieces, and a message of several words written on the paper, some of the lines of the previous writing extended across the middle of the slate. The séance was considered highly satisfactory.—*Harbinger of Light.*

Jonathan Koons—Letter from a Veteran Spiritualist.

Some twenty-five years ago the "Koon's spirit rooms" at the family farm house in Ohio, were visited from far and near to witness the powerful physical manifestations that were seen daily for years, and accompanied by proofs of intelligence, spirit voices, etc., all well attested.

The letter below shows the cheery spirit and active mind of a veteran Spiritualist:

To the Editor of the Religio-Philosophical Journal:

I notice by the label on my JOURNAL that my subscription has nearly expired. I will state that I have been very much afflicted in body during the present 70th winter of my age, having been confined to my room and occupying a part of my time in bed. When able to sit up I have feasted my mind with the perusal of the JOURNAL, and reviewing my written documents containing my experience and observations relating to the grand subject of spirituality, under my motto of "Truth, Justice and Honor between the gods, saints and devils occupying heaven and earth."

While meditating upon this all-important subject I noticed the criticisms *pro* and *con*, on the grand council of bishops at the city of Nice, which induced me to give the subject special attention, and write out a treatise on it at intervals during my able hours, containing 240 written pages, which I am very anxious to publish for circulation, providing health and financial means admit of my plan for accomplishing the same.

A good portion of my treatise is the direct production of a prehistoric band of spirits, under whose daily presence I received the history of the Nicene Council, agreeing with the historical fragments in general that are extant. The spiritual portion of my essay was received in Ohio in "broken doses," from the summer of 1852 to the present date, but principally from 1852 to 1858, while myself and family, with a private circle of my neighbors, held a daily conference with the spirits by oral and independent spirit-communion. The following comprises the title page of my compilation:

"The truth seekers' feast, composing a savory picnic of theological knickknacks relating to the ground work of modern Christianity. Leading subject: The grand Council of Nice, including other kindred subjects worthy of a due consideration. Compiled by a veteran Spiritualist for the special benefit of investigating truth seekers and free thinkers in general."

I am gaining slowly, and expect to travel more or less for my health during the summer, and try to find a way to bring my theological picnic before the public before I pass over the river.
JONATHAN KOONS.

Taylor's Hill, Franklin Co., Illinois.

A Warning Voice.

(Translated for the New Church Independent from the Christian Messenger, a Swedish New Church Quarterly.)

About 1840 there was living in the city of Norrkoping (Sweden) an elderly, highly respected man, Mr. Hultman. One gloomy afternoon in the fall he intended to take a walk, and thus stepped out into the ante room, adjoining the parlor, overcoats, etc., there being hung up around the walls. Now having for his choice one neat coat and one "over-all" cloak of considerable width, he preferred the neat one. Just at this instant he distinctly perceived as a whisper, "take the cloak!"—Nevertheless he approached the neat coat, when the voice loudly repeated: "take the cloak!" Quite startled at this he went to examine the same and the next room, where no one was to be seen. For the third time he endeavored to reach his neat coat, when again in a louder, thrilling voice it was said: "take the cloak!" Momentarily he obeyed and hurried out. Reaching a point where a foot-bridge crossed a river above some water mills, he saw a crowd of people running in confusion, crying and shrieking. In the river with the current was drifting a child, vainly crying for help, while above on the paved quay the people had no means to reach it. Instinctively Mr. Hultman took hold of the one corner of his wide cloak, and kneeling down upon the bridge let go the opposite corner just to the surface of the water. The child eagerly grasped it and was thus "tugged" to the quay, where a tall man succeeded in drawing it up.
L. T.

Transference of Furniture.

(Translated from "Revue Spirite" for March.)

"The Inspector of the Foundling House in St. Petersburg forwarded to the Police Commissary of the Second Arrondissement of the town district the declaration of the widow, Marguerite Bitch, affirming that since the arrival at her house of Nicolaeff Pelagie, pupil of the Foundling House, there takes place in her abode supernatural phenomena (read mediumistic). Thus from the 3rd to 19th of November the household utensils lifted themselves up from their places, flew upon Nicolaeff Pelagie and his friend, Jacowleff Vera, without doing them any hurt. Strange noises were heard every now and then, and the stools upon which those young boys slept were lifted up from the floor.

"On the 19th of November, fifteen persons assembled in the house to witness these facts, and an unknown force lifted off their hats. Marguerite, addressing herself to a priest, invited him to come and pray at her house. Nothing occurred of a supernatural character during the performance of these sacred rites, but the phenomena recommenced as soon as the priest had departed.

"In the end, Marguerite addressed herself to the Inspector of Foundling Children, who, in his turn, put in his declaration to the Police Commissary of the Second Arrondissement. This latter then made an inquiry. All the witnesses unanimously affirmed they had witnessed these demonstrations at her house during Pelagie's stay."
—*Herald of Progress.*

Theodore Parker.

A distinguished leader of the Evangelical Christians of New England, an admirable man, and no mean judge of what he spoke of, said to me that he thought our Evangelical or orthodox churches, of New England, owed to Theodore Parker, today, that vigor which they enjoy. He rated Parker as the man who, more than any single man since Edwards, has moved the religious life of New England. And he said that the benefit he conferred on the Evangelical churches was in the untiring philanthrophy of his life. They would not permit themselves to be outdone or eclipsed by such a heretic. They saw, also, that the Lord's test is, "By their fruits shall men know them." They knew that no precision of formula could satisfy the demand. No well-adjusted balance of dogma would meet it. Not till they addressed themselves with new vigor to the work to which he addressed himself with such untiring zeal—to work for the exile, the drunkard the beggar and the slave,—not till then could they pretend to meet him or his in controversy. I would not repeat that anecdote, unless it were so creditable to both sides. I know that it would give him unalloyed pleasure, and it precisely shows us how it is in all ages that the positive advance of pure religion has been won. It is not by blows. It is not by words. It is by the ceaseless influence of love.
—*E. E. Hale.*

John S. Cook, of San Francisco, Cal., writes: In October, 1879, I wrote you an account of "Naming a Baby," which you kindly published in your valuable JOURNAL. My task then was one of pleasure, but alas! things wear a different aspect now. Sorrow has come to us in its most grievous form; we mourn for our darling because "she is not;" we mourn because we no longer hear her innocent cooing, or see her brightly beaming eyes full of joyous happiness, shining upon us in glad welcome. Although we know beyond the shadow of a doubt that she is with us still, and that she is not dead, yet our hearts refuse to be comforted because she is but a part of her former self, and that we cannot fondle and play with her as of yore. Our beautiful bud, Ella Louise Wheatley, was born July 24th, 1879, was named by the angels September 24th, 1879, and left us early on the morning of March 23rd, 1881. Services at which the friends might be present, were appointed for the evening of the same day at Bro. Wheatley's house. The angels took control of Mrs. Hendee, Mrs. Scales, Mrs. Wiggin and Miss Mayo, through whom came words of sympathy and condolence to the bereaved family. On the following morning, accompanied by friends, we took the body to Sacramento and laid it by the side of an elder brother. We were met there by the Sacramento Lyceum Choir, and Mrs. Addie Ballou who made a short address. Thus has passed away a beautiful gem, a spiritual child of very great promise.

Free Thought in France.

The great goddess of intellectual freedom is destined to become the final savior, the last *avatar*, to countless millions of bright intellects. Hitherto enslaved, chained by the shackles of enforced and degrading dogmas to the door sill of the temple of superstition, such freed minds are joyously proclaiming the "good tidings," causing others to welcome that noble, inspiring genius, and each day multiplying their conquests. Many a theological fortress until now believed impregnable, has been shaken to its very foundations by the repeated blasts of the magic-working trumpet of the Joshuas of the day; and its walls like those of old Jericho in the Old Testament fable, have crumbled to the dust. The domain, held for ages by the "Lord's Elect," is now invaded from all sides, and no Jehovah appears to wither the sacrilegious hand and say in voice of thunder "touch not mine anointed." This domain is now reclaimed and soon will be torn forever from the daily weakening grasp of theology. The multicolored monks and Jesuits are being driven out of France in crowds. They who have poisoned for ages the young plastic minds of children, tying them for life to the arid path of one narrow belief, a path hemmed in as by two granite walls by the double belief in a personal national deity and a personal national devil—are gone, and with them their pernicious influence. According to the returns published by the French government, and which we copy from the *Pioneer*, the religious orders which were dissolved during the past year comprised 2,464 Jesuits, 409 Franciscans, 406 Capuchins, 294 Dominicans, 240 Oblates, 232 Benedictines, 176 Carmelites, 170 Fathers of the Company of Mary, 168 Brothers of St. Jean de Dieu, 153 Eudists, 126 Redemptorists, 91 Fathers of St. Bertin, 80 Basilians, 75 Carthusians, 68 Fathers of the Assumption, 53 Missionary Fathers, 53 Fathers of the Missions Almshouses, 51 Priests of the Immaculate Conception, 45 Fathers of the Enfans de Marie, 41 Brothers of St. Peter in Vinculis, 32 Barnabites, 31 Passionists, 30 Fathers of St. Joseph's Refuge, 28 Fathers of St. Sauveur, 27 Canons of the Lateran, 25 Monks of St. Eden, 20 Fathers of the Company of Mary, 20 Marists, 20 Fathers of Our Lady of Sion, 20 Fathers of the Company of St. Irenæ, 18 Bernardins, 14 Somasque Fathers, 12 Fathers of the Congregation of St. Thomas, 11 Trinitarians, 10 Camellians, 9 Fathers of the Christian Doctrine, 8 Missionaries of St. Francois De Sales, 4 Peres Minimes, 4 Camuldians, and 3 Priests of "the Holy Countenance;" or 5,339 in all. In addition, the Decrees apply to 1,450 Trappists who have not yet been expelled. What Bradlaugh has for years been doing in England by elevating the standard of free thought among the working classes; and the fearless, indomitable Colonel Robert Ingersoll has done for America; now a whole party does in the hitherto bigoted Papist France.—*Theosophist.*

Organization, Fossilization.

To the Editor of the Religio-Philosophical Journal:

Many of your readers have given their views on organization; allow me a few words: I believe that organization means fossilization. While each one retains, to the fullest degree his individuality, he can have but one object and that object the acquisition and promulgation of the truth. Each one reaches out to grasp the truth wherever it may be found; but, let us once organize, and our interest in the truth will gradually be absorbed in the pride of society and its respectability before the world. This we have demonstrated before our eyes every day in the year. This history will strictly bear us out in; and, further, when societies are formed they always rally around some nucleus of theory or belief, and seldom progress beyond this falsely erected standard until pushed on by outside influences. Such progressive men as Hudson Tuttle and a few others never become leaders of a society. These individual minds are ever progressive; society ever stagnant. So far as organized society has any influence over progressive minds, its tendency is to hold them back instead of spurring them forward. The standard of the JOURNAL is that "truth bows at no human shrine," that "she asks only a hearing," consequently she wants no organization; she only wants individual recognition. False theories have their strength and continuance only in organization. To my mind, all organizations are dangerous to truth, which will outlive them all, and be the guiding star of the world when they shall have become obsolete in the dim past. The above remarks are not the results of perusing the various opinions of your correspondents, but come from a long and careful observation of societies, their objects and attainments. As for myself, I do not intend to "organize" or allow any one else to do it for me.
A. J. MANLEY.

Big Stone City, Dakota.

A True Man Passed to Spirit-Life.

From the *Banner of Light* we copy as follows: From Ripley, Chatauqua Co., N. Y., March 19th, 1881, M. P. Goodrich, in the 57th year of his age. Mr. Goodrich was a person of marked characteristics, and of good business qualities. He was honorable and manly in his dealings. His cherished views and convictions he believed would prove as beneficial to others as to himself, hence his neighbors and acquaintances were not left in doubt as to opinions and beliefs. For many years he entirely doubted the life beyond. Being free to investigate, his perceptive and logical mind thankfully and with unbounded joy accepted the scientific facts and demonstrations projected from the land of souls. Many and varied were the evidences presented to him by the "loved ones gone before." He sat in communion with them face to face, until he could say, "As they live, I shall live also."

Mr. Goodrich was President of the first Spiritualist Camp Meeting held on the pleasant grounds at Cassadaga Lake, and will long be remembered for his able, manly deportment on that occasion. He was a member of the A. O. U. W., who were represented by large numbers at his funeral, giving their service at the grave. Mr. Goodrich leaves a wife and one son. During the funeral service, on the 21st, conducted by the writer, loud and distinct rappings were heard in the room near the casket through the mediumship of Mrs. Swain, of Buffalo, there present, and who saw clairvoyantly the immortal Goodrich, accompanied by his spirit-son.
GEO. W. TAYLOR.

Anniversary in Baltimore, Md.

There exists here at present no spiritual organization that holds public meetings, and it is only now and then that a lecture is given. On the evening of the 31st ult., a number of friends, amongst whom were venerable and veteran workers in the cause, assembled at the residence of Rachel Walcott to commemorate the occasion. The exercises were commenced by the reading of an original poem by Mrs. Walcott. After that, each gave their personal experience, and an account of the manner in which the truths of Spiritualism came to them, and as each ceased their recital, it seemed as if spirits joined in concord with mortals.

Mrs. Walcott was then entranced, and gave a lecture full of good cheer and encouragement, in which she said: "Notwithstanding there are no public societies in our city the cause is making as much solid progress here as in any of the Northern cities. The various phases of manifestation are occuring in different quarters and streets among church people, and in private families, and are being quietly investigated. Grand truths were being gradually spread abroad and the minds of the people prepared for the higher demonstration of spirit-power, and the greater truths of Spiritualism, which will ere long dispel the clouds of ignorance and prejudice."
CARROLL.

Baltimore, Md.

I. C. Van Fossen writes: The JOURNAL is my only companion here spiritually in this money-getting community and with it I have truth, fairness and an excellent compilation of facts.

A Strange Preacher.

There was once a minister of the gospel who never built a church.
Who never preached in one.
Who never proposed a church fair to buy the church a new carpet.
Who never founded a new sect.
Who never belonged to any sect.
Who frequented public houses and drank wine with sinners.
Who never received a salary.
Who never asked for one.
Who never wore a black suit or a white necktie.
Who never used a prayer book.
Or a hymn book.
Or wrote a sermon.
Who never hired a cornet soloist to draw souls to hear the "Word."
Who never advertised his sermons.
Who never even took a text for his sermons.
Who never went through a course of theological study.
Who never was ordained.
Who was never even "converted."
Who never went to conference.
Who was he?
Christ.
—*Graphic*

Notes and Extracts.

"It lightens the stroke," said one in affliction, "to draw near to him who handles the rod."

"We are Illinois" in the Indian dialect, means "We are men."—*Bancroft, III.*, 158.

In Prussia the children of convicts are provided for and educated by government.—*Horace Mann.*

"Not a drop of Quaker blood was ever shed by an Indian."—*Bancroft's U. S. History, II., p.* 383.

A deaf and dumb pupil being asked "What is eternity?" immediately replied: "The life time of the Almighty."

Bancroft (Hist. U. S., II., 181,) speaks of the Huguenots as having "the virtues of the Puritans without their bigotry."

"It is far more incredible that, from not having been we are, than that, from actual being, we shall continue to be."—*James Martineau.*

Berkeley, one of the early Virginia governors, thanks God that "there are no free schools nor printing."—*Bancroft, II.*, 173.

No one who confessed witchcraft was hung, but those who maintained their innocence invariably suffered.—*Bancroft, III.*, 94.

A minister (Burroughs) was hung apparently because of his denial that there could be such a thing as a witch.—*Bancroft, III.*, 93.

"Emotion of all kinds is a sacred thing, and the man who loves to display it, has only the counterfeit."—*Fanny Forrester in Alderbrook, II.*, 46.

During the war with the Indian King Philip the Irish sent over a small contribution to aid in relieving the wants of the Plymouth Colony.—*Bancroft, II.*, 109.

The birthdays of the martyrs—*i. e.*, the days of their death and entrance into eternal glory—used to be celebrated by the early Christians.—*Waddington's Church History, p.* 183.

It was Horace Walpole who said, "In my youth I thought of writing a satire on mankind; but in my age I think I should write an apology for them."

Martyrdom was suffered by George Carpenter at Munich, during the Reformation for denying that the baptism of water is able by its own virtue, to save the soul.—*D'Aubigne, IV.*, 50.

Cicero says, "How it is, I know not, but there is nothing can be mentioned so absurd, as not to have been said by some one of the philosophers."—*De Divitione Lib., II., Cap.* 58.

A slandering tongue is called a triple tongue by the Jews; because, as they say, it kills three persons—him who carries the slander, him who receives it, and him of whom it is spoken.

Bancroft (Hist. U. S., II., p. 208) says of William Penn: "His philanthropy left him without a revenue, and he who had so often been imprisoned for religion, in his old age went to jail for debt."

Clubs, instead of swords, were used by the "Circumcellians," a bloody, fanatical sect of Christians, because the Lord had forbidden the use of the latter to Peter (A. D. 300).—*Milman's Hist. of Chr.*

Judge Von Turk, of Potsdam, Europe, seeing the vast numbers of his culprits whose offences originated in a neglected education, resigned his office and took the charge of an orphan asylum.—*Horace Mann.*

The Westminster assembly of divines once decided that "any one who should controvert the deity of the Son, or of the Holy Spirit, or the equality of Christ with the Father, should be declared a felon."—*Chr. Examiner, XXXVII.*, 322.

"Since God is all powerful, why did not God kill the Devil that makes men so bad?" was but one of the many puzzling questions which the Red men proposed to their benevolent apostle and kind instructor Eliot.—*Bancroft's U. S. History, III.*, 95.

Queen Elizabeth, who was the most sagacious of sovereigns, was so sensible of the power of preaching, that, when she was about to undertake any important measure, she used to begin by "tuning the pulpit" as she called it.—*Dr. Walker, Sermon on Preaching.*

The great treaty between William Penn and the Indians, under the great elm tree in 1682, "was not for the purpose of land,.....but its sublime purpose was the recognition of the equal rights of humanity."—*Bancroft's U. S. History, II.*, 381.

Of the American Indians Bancroft the historian, says: "Their faith was in the continuance of life. They could not be induced to believe that the body would ever be re-animated; yet no people paid more respect to the remains of the dead."—*III.*, 290.

"He was a certain hard-hearted spirit with whom an angel spake; he from his speech, was at length so affected that he shed tears, saying that he could not resist because it was love speaking, and that he never wept before."—*Heaven and Hell, p.* 117.

Mungo Park, when about to resign himself to discouragement and death in the midst of the African desert, gained new strength by the sight of a little weed, and the thought of God's care over it; and was thus enabled to arrive safely at a village he had despaired of reaching.

According to the Baconian philosophy the following tests are proofs that two facts bear to each other the relations of cause and effect: "1. Invariable connection. 2. Invariable negation of the effect with the absence of the cause. 3. Increase or diminution of the effect with the increased or diminished intensity of the cause."

It was one of the theological freaks of Henry VIII. that he must engage in a personal and public controversy with a London schoolmaster by the name of Lambert, concerning the real presence. As might be expected, the schoolmaster had the worst of the bargain. He was burned at the stake as the last argument.—*Hume's History, III.*, 44.

(The remainder of these papers is made up of items taken from "The Progress of Religious Ideas," by Lydia Maria Child.)

"The Hindoo sacred writings are filled with all manner of miracles performed by their saints. There are traditions that some of them were taken up alive to heaven; and impressions on the rocks are shown, said to be footprints they left when they ascended."—*Vol. I., p.* 6.

"The most spiritual portion of the Hindoo sacred books teach the existence of one invisible God whom they call Bram. They make no image of him, and build no temples to his worship. His name is never uttered by a pious Hindoo. Brama the creator was the first spirit who emanated from him; also from him came Vishnu the Preserver, and Siva the Destroyer."—*Vol. I., pp.* 10, 11.

"They supposed that Bram comprised within himself both the masculine and feminine principles, and therefore his name is in the neuter gender."—*Vol. I., p.* 17.

"They regard other nations as barbarians, and consider it a pollution to intermingle with them."—*Vol. I., p.* 19.

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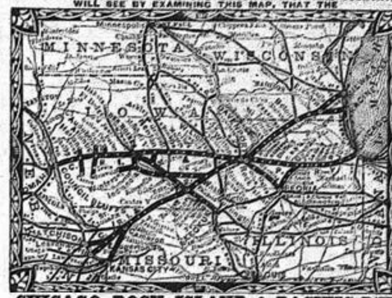
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The Historical Task of Protestantism.

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To understand the innermost nature of liberal Protestantism, it is necessary to clearly comprehend that its direction of thought is not the idea of isolated persons; that perchance has become approved by many, but is the necessary consequence of the reformation out of which the protestant principles sprang, as infallibility is the foundation of Catholicism. Catholicism demands uniformity of belief in all essential points; the decision of what is essential and what is not, being by no means left to the judgment of the individual, but to the Church itself. To leave it to the individual would open wide the gateway to divergence from the established faith. The foundation of creeds, both Evangelical and Catholic, is the infallible canonical books; but as the interpretation of the same may become questionable, there must, to preserve the unity of creeds, necessarily be a court of exegesis from which there can be no appeal. Should such a court be endowed with only human knowledge, it would be too much of a sacrifice for intelligent humanity to submit to its dictation, and the Catholic Church is right in asserting that it is as essential that the Holy Ghost should inspire the infallible interpreters of the canonical writings as the author of the same, and that a church which only had inspired teachers 2000 years ago, now abandoned by the Holy Ghost would be a pitiable affair. If belief in this infallible, unappealable court of exegesis is a necessity, then it is superfluous to incommode the Holy Ghost to inspire all the council instead of a single person, and troublesome that a minority of the council should fail in the grace of inspiration. Therefore is it correct to look to the ruling Pope as the infallible court of exegesis from which there can be no appeal, as the uniformity of belief cannot be better secured. If the Pope be accepted as the successor of St. Peter, there is no reason why he should not write infallibly inspired bulls as St. Peter wrote infallibly inspired epistles, although the latter was only an uneducated fisherman. Therefore the infallibility of the Pope is the long demanded crown for Catholic unity, and all objections are idle to those who accept the Pope as the successor of Peter, and Peter as the author of inspired epistles. On the contrary, he who denies the infallibility of the church and the possibility of infallible inspiration at present, who objects to the sacrifice of his mature convictions to the decisions of the church; who protests against the absolute dogmatical authority of the church, and claims the right of free thought and freedom of religious convictions, can not do otherwise than refuse to acknowledge the infallible inspiration of the authors of the Bible. Those who are convinced of the impossibility of miracles at the present day, play a strange and comical part by supporting the possibility of miracles 1800 years ago.

The reformers did not perceive that their faith in the infallibility of the Bible, imbibed with their mothers' milk, did not rest on the infallibility of the church which proved its truth, nor ecclesiastical tradition. Faith in the infallibility of the Bible had so entered into their spiritual being, that they did not foresee that the protest against the infallibility of the church and tradition would undermine the foundation of their creed, and that the keystone taken out of the well built hierarchical structure, as an inevitable consequence the whole must fall to pieces in the course of events. Having destroyed the infallible authority resting on inspiration, on the one side they raised the banner of the Protestant principle of free inquiry and liberty of conscience, and on the other believed they could, at any time, build a dam against the torrent of disorganized dogmas by arbitrary set bounds, and human ordinances of their own boasted opinions, presuming that the people would submit and not transgress such restraint. Luther, at the close of his life, retrospecting the past and present, says:

"It is surprising and scandalous that after the true doctrines of the Gospel have again came to the light of day, I see the world growing worse. Every body abuses Christian freedom by carnal passion. If I could take the responsibility on my conscience, I would rather give my advice and aid to have the Pope with all his horrors set over us again, for the world needs to be governed by severe laws and by justice and superstition." The essential character of Christianity became exhausted in the primitive Christian times and the middle age. This character is expressed in its representation of the absolute opposition in essence of the present life with the life hereafter, the removing of the interest of the present life to the next, and the proscription of the present life as a devilish snare, to cheat, by the allurements of a few brief years, the soul out of its claim to eternal bliss. The adulteration of Christianity began at the moment the Christian church became the church of the state and thereby a worldly power. Just as in the case of Buddhism, there began beside the esoteric Christianity, an exoteric worldly Christianity with an acknowledged subordinate degree of holiness. At the rapidly increasing ascendency of exoteric Christianity, the esoteric had to take refuge in the sacred places of orders and monasteries. The various attempts at restitution of the esoteric primitive Christianity (Huss, Savanarola, etc.) were wrecked, because alienated from the Christian idea. The Reformation has at last destroyed the empty shell, by dissolution of the religious orders in which esoteric Christianity had found its strongest refuge, and retained only exoteric world Christianity, which was steadily and energetically more and more secularized. Although Protestantism by its alliance with the renaissance of the antique heathenism, had so substantially promoted the further secularization of the disjointed middle age, it could not be said to be the destroyer, only the grave digger of Christianity. Christianity was doomed to perish before it was torn in fragments by the Reformation; the rising up of Catholicism against its newly grown antagonist, was only the artificial galvanizing of a body already dead in its interior parts. Indeed, the life of Catholicism since the Reformation is only a phantom semblance of life; the Catholic nations are spiritually dead so far as not vivified by anti-Catholic and anti-Christian currents. The progress of culture since the Reformation rests in regard to intellect exclusively on the shoulders of Protestantism, and on those spiritual currents in Catholic nations who with more or less consciousness depend on the results of Protestantism. The Catholic nations would be dead-heads in history, just as the followers of Dalai Lama in Thibet, if they were not geographically interspersed with Protestant people, who are steadily threatening and [illegible] them to use their powers. The Protestant principle, after centuries of suppression by rack and fire, has come to the light, found the Christian idea really a corpse, which when Catholicism tried to preserve as a mummy with life-like appearance, it had to take up the historical task, dissecting it limb from limb, and publicly report that it was dead and in need of solemn burial and thus bring it to a final close. Its task in relation to the dogmatism of Christianity is entirely a negative one, destroying and putting down. If it has strengthened and made more exact some points in dogmatism, this was only to substitute for the departed, which could not long withstand the steady advance of progressing criticism, for two or three hundred years cannot be regarded as a long period in historical advancement as theoretically the Protestant idea of a free inquiry led by reason proves to be entirely destructive, so does it prove in practical relation to positive activity, but this positive activity is not a Christian one. For the absolute principle of the morals of Christianity is obedience to the will of God as expressed in the Bible, and it is entirely of secondary importance what kind of psychological motives influence the observing of the heteronomical commandment of Divine authority, whether hope of reward, fear of punishment, or whether love or mystical effects of divine grace.

In Catholicism the church was the mediator between God and man, and by means of the Pope and father confessors the representative repository of divine authority in all moral questions.

Protestantism renounced this intermediary office, and placed man directly under the reign of God and the written revelation of his will. Dogmatic evangelism will by no means sever itself from the moral principles of heteronomy, and claim liberty of conscience in regard to God, and declare against the intervening mediators forcing themselves upon humanity. This leads to quite a different result from that expected, since the protestor cannot directly receive the will of God, but has to rely on the scriptures, and this is to be tested by the measure of its autonomy and the moral conscience. Thereby is his conscience actually elevated to the highest and only judge in moral questions; that is, heteronomy is displaced by moral autonomy!

It is self-evident that not only thereby the ground of Christianity is abandoned, but Protestantism becomes the greatest benefactor of the nations by the gradual, unperceived transfer of the heteronomy of the exterior prescribed, and by the father confessor represented laws, into the autonomy of our own moral consciousness. Protestantism becomes the preparatory course of education from slavery of creeds, to moral self-government; in short, the educator of the people for the rational use of liberty. Without this education of Protestant self-government, the nations desirous of emancipation fall into the hands of radicalism which acknowledges no obligations but rights. In regard to the essence of Christianity—the moral principles expressed by the divine will—Protestantism certainly is on practical ground, entirely destructive, but preparing here at the same time something new and better than that it has destroyed, which cannot be said, it is to be regretted, when it exhausts its energies in pure negation. It need not be said that this historical task is *unconsciously* performed by Protestantism, and that in all phases of its course, it flatters itself that the remaining positive portion of creed, which has not yet been destroyed, is the essential and purified Christianity.

The ultimate end of this process, which is imminent in itself as an unconscious forcing to a purpose, evidently can only be understood by those who stand above the strife and observe with unprejudiced eye the government steps of history. The Protestant principle has by inherent growth arrived at a position where the undermining of Christianity, its emptiness and religious poverty, can no longer be concealed. This is at present already partially acknowledged, and the acknowledgment will soon become a fact. With both these concessions, however, is the historical task of Protestantism as stated by me as good as proved.

An internal historical phenomenon of the vastness of the Christian idea, does not disappear at once from the stage of history, but must be dispelled piece by piece, and so gradually dissolved. Such a mighty difference as between the Christianity of the middle age and modern culture cannot be overcome by a single leap but only by gradual tranformation, the various steps mingled together like the views of a stereoscope or cosmorama, where one of the pictures grows steadily more dim and disappears, while another one is becoming more and more distinct. Protestantism is nothing more or less than the state of transition from dead Christianity to the ideas of modern culture, and as the latter is in most important points in direct opposition to the former, it is entirely contradictory from its birth to its death, tormenting itself in all stations of its life with the endeavor to harmonize conflicting views which are in their nature incompatible.

Catholicism after a protracted relaxation, again arouses itself at the present time to a contemplation of its interior motives, and with commendable fearlessness of consequences, denounces, by syllabus and encyclic, war to the knife on all modern culture and on everything we consider the very highest result of our intellectual development. Catholicism was never ignorant of the incompleteness, disintegrating contradictions and untenableness of Protestantism. In Catholic circles it has been always known that the Protestant idea would necessarily lead to the self-dissolution of Protestantism and with malicious patience they have waited this certain event. Assuredly it is not an historical accident that Catholicism just now puts forth its last gigantic efforts for the fortification and concentration of its power, when Protestantism engaged in drawing the last consequences of its principles, having de-Christianized Christianity, is itself losing the last residue of its credit by the antagonism of its ideas.

The Astrologers and the Czar's Death.

We hear a great deal of the fulfilled predictions of astrologers when they happen to make a lucky hit.

This is what Raphael says about the Czar: "From the positions at birth I judge it beyond doubt that he will die a natural death, in spite of the plots and machinations that may be used against him."

Zadkiel is more cautious. In February, 1881, he says the Czar "will be in personal danger" at the end of the month. In March he says the Czar "will be in some personal danger about the 6th inst."

In May he is to gain something, but it will be "attended by danger" and "June will be a dangerous month for the Autocrat."

July also is ominous of "defeat and personal danger" to the Czar.

Raphael should take a leaf out of Zadkiel's book in future. On the principle of predicting evil sufficiently often some prediction is likely to be fulfilled.—*Verax in London Spiritualist.*

"The Greatest Study of Mankind is Man."

BY J. MURRAY CASE.

To the Editor of the Religio-Philosophical Journal:

I am seated at my window in a cozy little inn at Elizabethtown, Ky. I have been reading all day Prof. Wm. Mathews's book entitled, "Words, their Uses and Abuses." This is a critical work, and being such, there is nothing I am so delighted in, as to criticise critics. I have read the work half through, and there is scarcely a page but what is marred with my pencil. The careful study of a critic shows most effectually the fallibility of man, for we find that the very errors and imperfections the critic condemns in others are often indulged in by himself. I have written on the fly leaf of the Professor's work the following lines:

> "I read to learn—to criticise
> Myself and others too;
> To see ourselves with other's eyes
> Is what few people do;
> And should this critic view his book
> With all my scratches there,
> 'What ascal fools!' he'll growl and look,
> 'Those lynx-eyed critics are!'"

While I am in the criticising mood I wish to notice a few of the people whom I see passing my window. Pope truly said, "The greatest study of mankind is man," and it is to be regretted that so few appreciate the value of this truism. It is important that we should penetrate death's dark valley and learn, if possible, whether we shall "know each other there," but it is imperative to our safety and well being that we should "know each other" here.

As I look from my window upon those passing by, and measure the individual characteristics of each with almost mathematical accuracy, I am reminded of how much I have learned of man during the past few years, but yet how little do I know of that wonderful but ever active law which is molding the external forms of these persons, and of all people, to correspond precisely with the ruling attributes of their separate natures. There goes a priest. I know him from his lazy walk, and that peculiar combination of sanctity, authority, and another element which might be denominated fixed ignorance, which radiates from his face. He is followed by a number of foreigners. In the face of each the undefinable elements that indicate the ignorant and superstitious, are clearly marked.

Now I see coming a Presbyterian. He is not a preacher, but would like to be. I think he is a deacon. I know him by his long sanctimonious half hypocritical face, his cold vacant nature and his appearance of austere dignity and authority. He would burn a heretic if he had the power.

That next man is a Methodist; he moves with more activity and life. There is an abundance of warm magnetism emanating from every fiber of his being; at times he is liberal in his thoughts and advances to the very doors of truth, but dare not push them ajar.

That man across the way who is walking from me—I do not see his face—but I know he is a man of great strength and possesses an indomitable will. I know from the heavy, rounded, compact shoulders and the unaffected but firm and deliberate step that he is a man of power. See how the little folks and the fidgity big folks, all instinctively get out of his way! He may not be a very intellectual man, but his back says he is a strong man.

That fellow yonder is a simpleton, but thinks he knows more than Sir Isaac Newton. His head extends three inches to the rear of the vertical line of his body, and bobs from side to side in spasmodic jerks, while his gloved hands keep time by paddling the air. Who would not know him to be a fool, a fop and a flirt?

Here comes a beautiful innocent girl; she is just blooming in womanhood; she looks in at my window. Oh! what radiant eyes! She is gone, but leaves a mysterious enchantment upon me. I looked at her face, but I saw it not. I must have beheld her dress, but I do not know what she wore. I remember only those radiant, sparkling, loving, confiding, innocent eyes. Curse the man who brings tears to them, and thrice damned be he who clouds them with sad remorse!

Now with my curtain drawn I see no more faces, but I hear footsteps upon the street, and voices over the way. My ear now becomes the guide to detect human character. How wonderfully it performs the mission! If I had no eyes, I could designate accurately the mental characteristics and physical form by each voice and footstep I hear. Crack! Crack! Crack!—hear those little active feet upon the walk! I am tempted to peep out, but I must rely upon my ears. Who can it be? Why, it must be some happy man's little active domestic wife, who is out to the meat shop. She has left the baby sleeping in the cradle. Crack! Crack! Crack! there she goes back! Now I will peep. Yes, I was right, only, instead of meat, she has a pitcher with milk for the babe.

I hear many voices—the peculiar intonations and sharp distinctions cannot be expressed in words; but the exact character of each individual is shown by his voice and walk, as communicated to the ear. The educated detective knows a thief by all these outward signs. We cannot conceal our darkness under a mantle of deception any more than we can "hide our light under a bushel." Intemperance blossoms upon the nose, licentiousness shines out through every pore, while contemptuous meanness scowls forth from the eyes and every feature catches the expression.

On the other hand, temperance and sobriety is a sunbeam upon the face; chastity, a diadem of pearly whiteness; while holiness and truth is spiritually discerned as a mysterious, but indefinable halo of radiant light.

God has ordained the well marked lines to measure, and the accurate balances to weigh the inner spirit of man, and let us not deceive ourselves that our sins are hid from view, for while those below us may not be able to penetrate the secret chambers of our imperfect natures, yet those above us will read our every attribute as clearly as we discern the outer world through the transparent window. Let each apply the motto—"The greatest study of mankind is man."

Columbus, Ohio.

Rev. H. W. Thomas—A Methodist Dilemma.

(The Alliance.)

It now appears to be likely that the two gentlemen appointed by the Rock River Conference to formulate charges against Dr. Thomas will let their task go by default and suffer the Doctor to stand as an accused person, who is not allowed to know whereof he is accused nor permitted to show his innocence. He is to be ostracised without a trial, and the cowardly policy which has heretofore prevailed in the treatment of his case, by the Rock River Conference seems likely to prevail still. But if the prosecutors remain inert and silently confess the weakness of their cause it may be that they will not be quite happy when Conference next meets. The exact status of the case is probably known to so few of our readers that we re-print in full the clear and condensed statement of it made by Mr. Edgar L. Wakeman, the well-informed and wide-awake correspondent of the Louisville *Courier-Journal*. Mr. Wakeman says:

"Readers of the *Courier-Journal* will remember that your correspondent took a most solemn public vow never to re-enter the dangerous field of religious journalism. I desire, however, to be permitted to browse again around the edge long enough to explain, without any fatal 'interviews' from the sinuous 'prominent church member,' the present status of the famous Dr. Thomas case. The last annual session of the Rock River Conference, at Rockford, Ill., appointed a committee of two to prepare charges of heresy against Dr. Thomas. The committee consists of the Rev. Drs. Hatfield and Jewett. Although five months have already passed, nothing has been heard from these reverend gentlemen, while Dr. Thomas is pursuing the even tenor of his popular career as pastor of the People's church, the services of which are held every Sunday morning at Hooley's Theatre, and from which crowds are on every occasion turned away. In the event of this committee formulating charges—and it is their plain duty to do so—a copy of the same is placed in the hands of the Presiding Elder of the Chicago district, Dr. Willing, a copy also being furnished to the reverend defendant, Dr. Thomas. This committee, with the Presiding Elder and Dr. Thomas, then select a committee to consist of not less than seven or more than eleven members, before whom the charges shall be debated. The finding of this committee is then referred to the annual conference, which meets at Sycamore, Ill., next October, for action. Supposing the finding of the first committee should be unfavorable to Dr. Thomas, and the action of the conference should sustain it, the noted heretic has still another opportunity to be 'righted,' as a sort of Judiciary Committee may then be selected from the various clergymen from the Methodist churches throughout the country. The action of the Judiciary Committee, which is a supreme court of appeals in such matters, will be final."